Reform your life

According to the Qur'an and the Sunnah

O 016

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pr e f a c e

All praise is due to Allah. We praise Him, ek His Aid and ask for His Forgiveness. We seek Refuge in“A|lah from the evil of ourselves and from the evil of our actions. Whomsoever Allah guides, none can nusg uide and whomsoever Allah misguides none can gui e. d Glory be to Allah, the One, the Self-Sufficient Master, and there is n o god but Allah. I testify that none has the right to be worshipped except Allah &, having no partners, and I testify that Muhammad S is His Slave and Messenger. He ﷺ conveyed the Mission, advised his Ummah, relieved it of its affliction and left us on the Straight Path.

Peace and Blessing be upon our beloved Prophet Muhammad & upon his family, his Companions and those who followed his guidance and Sunnah till to the Day of Judgement.

Brother and sister, who are the true sincere her bel'ever s who lead their lives accordi tQ the ng Book of All ﷻ and the Sunnah of His Messenger Muhammad « th 'h Ute guidance of A|lahands(ay *■ h<« who follow upright, those wh a«d deserve Hrs Forgiveness and ReWrd ° 'oVe Allab ?

They are those whom Allah tfe addresses in the Qur’an as:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَلۡتَنظُرۡ نَفۡسٞ مَّا قَدَّمَتۡ لِغَدٖۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا تَعۡمَلُونَ ١٨

{O you who believe! Fear Allah and keep your duty to Him and let every soul look to what he has sent forth for the morrow, and fear Allah. Verily, Allah is All-Aware of what you do) (Al-Hashr: 1 8), and

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَوۡفُواْ بِٱلۡعُقُودِۚ ١

<O you who believe! Fulfil your obligation> (Al-Ma’idah: 1), and

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُحِلُّواْ شَعَٰٓئِرَ ٱللَّهِ ٢

<O you who believe! Violate not the sanctity of the Symbols of Allah> (Al-Ma’idah: 2), and

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلۡأَمۡرِ مِنكُمۡۖ

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<O who you believe! Obey Allah and obey the Messenger, and those of you (Muslims) who are in authority) (An-Nisa’: 59), and

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا ضَرَبۡتُمۡ فِي سَبِيلِ ٱللَّهِ فَتَبَيَّنُواْ وَلَا تَقُولُواْ لِمَنۡ أَلۡقَىٰٓ إِلَيۡكُمُ ٱلسَّلَٰمَ لَسۡتَ مُؤۡمِنٗا تَبۡتَغُونَ عَرَضَ ٱلۡحَيَوٰةِ

ٱلدُّنۡيَا فَعِندَ ٱللَّهِ مَغَانِمُ كَثِيرَةٞۚ ٩٤

(O who you believe! When you go to fight in the Cause of Allah, verify the truth and say not to anyone who greets you (by embracing Islam): “You are not a believer”; seeking the perishable goods of the worldly life. There are much more profits and booty with Allah) (An-Nisa’: 94), and

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ ٱلۡيَهُودَ وَٱلنَّصَٰرَىٰٓ أَوۡلِيَآءَۘ بَعۡضُهُمۡ

أَوۡلِيَآءُ بَعۡضٖۚ وَمَن يَتَوَلَّهُم مِّنكُمۡ فَإِنَّهُۥ مِنۡهُمۡۗ

(O who you believe! Take not the Jews and the Christians as friends, they are but friends to one another. If any amongst you takes them as friends, then surely he is one of them. Verily, Allah guides not those people who are *Zalimun)* (Al-Ma'idah: 51), and

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوۡمِ ٱلۡجُمُعَةِ فَٱسۡعَوۡاْ إِلَىٰ

ذِكۡرِ ٱللَّهِ وَذَرُواْ ٱلۡبَيۡعَۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ ٩

(O you who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah and leave off business, that is best for you if you but knew) (Al-Jumu'ah: 9), and

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّ مِنۡ أَزۡوَٰجِكُمۡ وَأَوۡلَٰدِكُمۡ عَدُوّٗا

لَّكُمۡ فَٱحۡذَرُوهُمۡۚ وَإِن تَعۡفُواْ وَتَصۡفَحُواْ وَتَغۡفِرُواْ فَإِنَّ ٱللَّهَ

غَفُورٞ رَّحِيمٌ ١٤

(O you who believe! Verily, among your wives and your children are (some that are) enemies to yourselves, so beware of them! But if you pardon, overlook, and forgive

(their faults), then verily, Allah is Oft-Forgiving, Most Merciful) (At-Taghabun: 14).

There are numerous verses in the Qur'an in which Allah S calls on His servants; it is therefore a great honour for the believer because the caller is Allah ﷻ and the person called upon is the believer. So, who are the true believers? What are their characteristics? How can we recognise them in this world so that we can befriend them and be among them?

In the Name of Allah, the Most Beneficent, the Most Merciful,

إِنَّمَا ٱلۡمُؤۡمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتۡ قُلُوبُهُمۡ وَإِذَا تُلِيَتۡ عَلَيۡهِمۡ

ءَايَٰتُهُۥ زَادَتۡهُمۡ إِيمَٰنٗا وَعَلَىٰ رَبِّهِمۡ يَتَوَكَّلُونَ ٢ ٱلَّذِينَ يُقِيمُونَ

ٱلصَّلَوٰةَ وَمِمَّا رَزَقۡنَٰهُمۡ يُنفِقُونَ ٣ أُوْلَٰٓئِكَ هُمُ ٱلۡمُؤۡمِنُونَ حَقّٗاۚ لَّهُمۡ

دَرَجَٰتٌ عِندَ رَبِّهِمۡ وَمَغۡفِرَةٞ وَرِزۡقٞ كَرِيمٞ ٤

(For believers are those who, when Allah is mentioned, feel fear in their hearts and, when they hear His Verses recited, find their faith strengthened and put (all) their trust in their Lord. Who establish regular prayers and

spend (freely) out of what We have given them for sustenance. Such in truth are the believers; they have grades of dignity with their Lord and forgiveness, and generous sustenance^ (Al-Anfaal: 2-4).

I ask Allah ﷻ, with all His Beautiful Names and High Attributes, to accept us to be among His true sincere believers; those who follow the teaching of His Book and apply them in their lives.

I ask Allah ﷻ to accept my work, make it useful for His servants and make it a means for me to receive the intercession of our Prophet ﷺ, **{the Day whereon neither wealth nor sons will avail, except him who brings to Allah a clean heart (clean from polytheism and hypocrisy)}.**

Abdul Majid Muhammad Ali Driqah

May Allah forgive him, his parents, and all Muslims.

The State of a Believer with His Household

Kind to his Parents:

A believer must be kind to his parents, obey them and fulfil their needs. He should not harm them, nor display arrogance toward them, but lower to them the wing of humility through mercy and bestow tender care on them; he should not look at them with hatred or dejection, but with love and affection; he should not regard it as a favour upon them that he shows kindness toward them, because his obedience to them is compulsory, as long as they do not enjoin what is bad and forbid what is good. Allah ﷻ says in the Qur'an,

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ۚ إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَٱخْفِضْ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ وَقُل رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا ﴿٢٤﴾ رَّبُّكُمْ أَعْلَمُ بِمَا فِى نُفُوسِكُمْ ۚ إِن تَكُونُوا۟ صَٰلِحِينَ فَإِنَّهُۥ كَانَ لِلْأَوَّٰبِينَ غَفُورًا ﴿٢٥﴾

Go'ut Lord has decreed that you worship none but Him and that you be kind to parents. Whether one or both of them attain old age in your life, say not to them a word of contempt, nor shout at them, but address them in terms of honour. And out of kindness, lower to them a wing of humility and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was small." Your Lord knows best what is in your hearts. If you do deeds of righteousness, verily He is Most Forgiving to those who turn to Him, again and again (in true penitence)) [1]

[1] Surat al-Isra': Verses 23-25.

Abdullah Ibn Omar 4- reported that the Prophet is said. "Show kindness to your parents and your children will show kindness to you; and be righteous, and your wives will be righteous too."[2]

Abu Hurairah 4 reported that the Prophet :-g said: "Let him be humbled into dust; let him be humbled into dust. It was said: 'Allah's Messenger, who is he?' He said: 'He who sees either of his parents during their old age or both of them, yet still does not enter Paradise.'" [3]

In fact, kindness towards one's parents is one of the best deeds in the Eyes of Allah tfei. Abdullah Ibn Mas'oud & said: "I asked Allah's Messenger, '0 Allah's Messenger! What is the best deed?' He replied, 'To offer the prayers early, at their stated fixed times.' I asked, 'What is next in goodness?' He replied, 'To be good and dutiful to your parents.' I further asked, 'what is next in goodness?' He replied, 'To participate in Jihad in Allah's Cause.' I did not ask Allah's Messenger anymore, but if 1 had asked him more, he would have told me more.'"[4]

[2] Narrated by at-Tabarani with a Good chain of authority.

[3] Sahih Muslim.

[4] Sahih al-Bukhari.

Because of the high position that parents have in Islam, Allah 4s. has illustrated this wonderful scene between the Prophet of Allah, Ibrahim Sfekli, and his polytheist father, who used to make idols for his people to worship besides Allah •U. However, Ibrahim s&Si called his father to associate none in worship with Allah and warned him about worshipping Satan; Allah "V says,

يَٰٓأَبَتِ لَا تَعۡبُدِ ٱلشَّيۡطَٰنَۖ إِنَّ ٱلشَّيۡطَٰنَ كَانَ لِلرَّحۡمَٰنِ عَصِيّٗا ﴿٤٤﴾

(O my father! Do not worship Satan. Verily Satan has been a rebel against the Most Beneficent^ [5]

But his father rejected the call of *Tawheed* (doctrine of Divine Unity), conveyed to him by his own son Ibrahim 3&S1, who showed patience and fear for his father from Allah's Punishment,

يَٰٓأَبَتِ إِنِّيٓ أَخَافُ أَن يَمَسَّكَ عَذَابٞ مِّنَ ٱلرَّحۡمَٰنِ فَتَكُونَ لِلشَّيۡطَٰنِ وَلِيّٗا ﴿٤٥﴾

(O my father! Verily, I fear lest a torment from the Most Beneficent overtake you, so that you would become a companion of Satan (in the Hell-Fire)> [6]

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[5] Surat Maryam: Verse 44.
[6] Ibid. Verse 45.

In this wonderful scene, the Qur'an illustrates the condition of Ibrahim with his father, the idol worshipper; Allah 4? says.

وَٱذۡكُرۡ فِي ٱلۡكِتَٰبِ إِبۡرَٰهِيمَۚ إِنَّهُۥ كَانَ صِدِّيقٗا نَّبِيًّا ﴿٤١﴾ إِذۡ قَالَ لِأَبِيهِ يَٰٓأَبَتِ لِمَ تَعۡبُدُ مَا لَا يَسۡمَعُ وَلَا يُبۡصِرُ وَلَا يُغۡنِي عَنكَ شَيۡـٔٗا ﴿٤٢﴾ يَٰٓأَبَتِ إِنِّي قَدۡ جَآءَنِي مِنَ ٱلۡعِلۡمِ مَا لَمۡ يَأۡتِكَ فَٱتَّبِعۡنِيٓ أَهۡدِكَ صِرَٰطٗا سَوِيّٗا ﴿٤٣﴾ يَٰٓأَبَتِ لَا تَعۡبُدِ ٱلشَّيۡطَٰنَۖ إِنَّ ٱلشَّيۡطَٰنَ كَانَ لِلرَّحۡمَٰنِ عَصِيّٗا ﴿٤٤﴾ يَٰٓأَبَتِ إِنِّيٓ أَخَافُ أَن يَمَسَّكَ عَذَابٞ مِّنَ ٱلرَّحۡمَٰنِ فَتَكُونَ لِلشَّيۡطَٰنِ وَلِيّٗا ﴿٤٥﴾

(And mention in the Book (the Qur'an) Ibrahim. Verily! He was a man of truth, a prophet. When he said to his father: "O my father! Why do you worship that which hears not, sees not, and can profit you nothing? "O my father! To me has come knowledge which has not reached you; so follow me. I will guide you to a Straight Path. O my father! Do not worship Satan. Verily Satan has been a rebel against the Most Beneficent. O my father! Verily, I fear lest a torment from the Most

Beneficent overtake you. so that you would become a companion of Satan (in the Hell-Fire)) [7]

But his father's reply was harsh and threatened his own son, Ibrahim 'W, with stoning and deportation, if he (Ibrahim 'feSi) did not refrain from inviting him to the worship of the One true God, Allah. Allah says: ﷻ

قَالَ أَرَاغِبٌ أَنتَ عَنْ ءَالِهَتِي يَٰٓإِبْرَٰهِيمُ لَئِن لَّمْ تَنتَهِ لَأَرْجُمَنَّكَ وَٱهْجُرْنِي مَلِيًّا ﴿٤٦﴾

{He (his father) said: "Do you reject my gods, O Ibrahim? If you do not stop, I will indeed stone you. So get away from me, safely, before I punish you) [8]

But Ibrahim replied:

قَالَ سَلَٰمٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّيٓ إِنَّهُۥ كَانَ بِي حَفِيًّا ﴿٤٧﴾

(Ibrahim said: "Peace be upon you! I will ask forgiveness of my Lord for you) [9]

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[7] Surat Maryam: Verses 41-45.
[8] Ibid. Verse 46.
[9] Ibid: Verse 47.

In the above verses, we can see vividly the gentle persuasive tone of Ibrahim in his speeches with his father, contrasted with the brusque and repellent tone of the father's reply. The one was the outcome of the True Light, which had come to Ibrahim from Allah As, and the other was the outcome of pagan arrogance and the worship of brute force. The spiritual lesson from this episode in Ibrahim's life may be stated as four propositions: (I) the pious son is dutiful to his father and wishes him well in all things, material and spiritual, (2) if the father refuses Allah's Light, the son will do his utmost to bring such Light to the father; (3) having received the Light, the son will never renounce that Light, even if he has to forfeit his father's love and renounce his home; (4) even if the father repels him and turns him out, his answer will be a soft answer, full of love and forgiveness on the one hand, but firmness on behalf of Truth on the other.

Abu Usaid Malik Ibn Rabi'ah as-Sa'idi narrated: "While we were with the Messenger of Allah a man of Banu Salamah came to Him and said: 'Messenger of Allah, is there any kindness left that I can do to my parents after their death?' He replied: 'Yes, you can invoke blessings on them, forgiveness for them, carry out their final instructions after their death, join ties of relationship that were connected to

them them, and honour their friends.'"[10] Therefore, a believer must be kind towards his parents, so that he/she would not incur Allah's punishment, and woe to one who is disobedient to his parents.

Abu Bakrah ﷺ narrated that Allah's Messenger ﷺ said: "Shall 1 not inform you of the biggest of the great sins?" We said, "Yes, O Allah's Messenger." He ﷺ said, "To join partners in worship with Allah; to be undutiful to one's parents." The Prophet ﷺ sat up, after he had been reclining, and added, "And 1 warn you against giving a false statement and bearing false witness; I warn you against giving a false statement and bearing false witness." The Prophet ﷺ kept on saying that warning till we thought that he would never stop.""

Abdullah Ibn Omar -4® narrated: "A Bedouin came to the Prophet ﷺ and said, 'O Allah's Messenger! What are the biggest sins?' The Prophet ﷺ said, 'To join others in worship with Allah.' The Bedouin said, 'What is next?' The Prophet ﷺ said, 'To be undutiful to one's parents.' The Bedouin said, 'What is next?' The Prophet ﷺ said, 'To take an *Al-Ghamus* oath.' The Bedouin said, 'What is an *Al-Ghamus* oath?' The

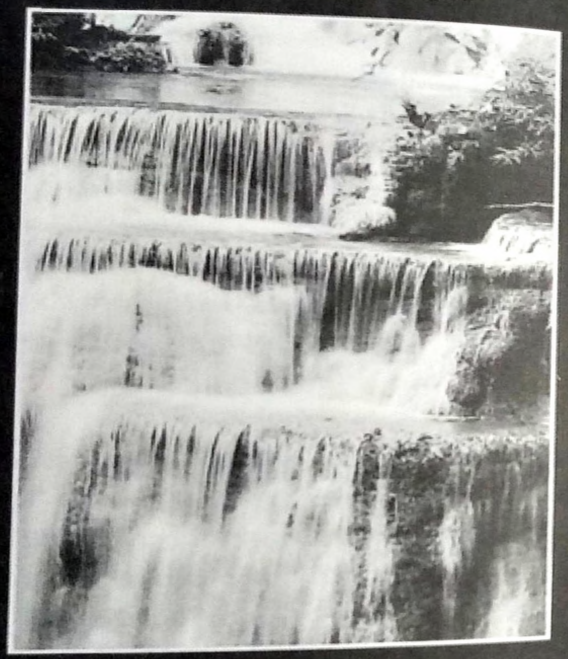
[10] Ibn Dawud, Ibn Majah and Ibn Hibban in his Sahih.
[11] Sahih al-Bukhari.

Prophet * said. 'A false oath through which one deprives a Muslim of his property (unjustly).'"[12]

Therefore, brothers and sisters, true believers should never be disobedient to their parents, but rather merciful and kind to them. Mu'adh Ibn Jabal reported that the Prophet ﷺ said: "Do not be disobedient to your parents, even if they command you to abandon your family and your property."[13]

[12] Sahih al-Bukhari: 9/55.
[13] Reported by Imam Ahmed and at-Tirmidhi.

The Purification of the Soul



compUtd from the works of
nm Rajab al-Haabati, ttm al-Qayyim al-jawziyya.
and Abu Hamid al-Ghazali

The State of a Believer with His Wife

A true believer lives an Islamic life with his wife, which is characterised in the following:

1- One must live with one's wife honourably and on a footing of kindness and equity, as Allah 3$ says,

وَعَاشِرُوهُنَّ بِٱلۡمَعۡرُوفِۚ فَإِن كَرِهۡتُمُوهُنَّ فَعَسَىٰٓ أَن تَكۡرَهُواْ شَيۡـٔٗا

وَيَجۡعَلَ ٱللَّهُ فِيهِ خَيۡرٗا كَثِيرٗا ١٩

(And live with them honourably. If you dislike them, it may be that you dislike a thing, yet Allah brings through it a great deal of good) [14]

2- Treat her with love and affection, and do not hate her if she is pious but has some bad side, because nobody is perfect. In addition, the Prophet M has ordered us to be kind

[14] Surat an-Nisa': Verse 19.

to our wives; Abu Hurairah reported that the Prophet ﷺ said: "Treat women nicely, for a woman is created from a rib, and the most curved portion of the rib is its upper portion, so, if you should try to straighten it, it would break, but if you leave it as it is, it would remain crooked. So treat women nicely."[15]

3- Show respect towards her, feed her and clothe her as confirmed in the Prophetic Hadith; Mu'awiyah Ibn Jundub <£> said: "Messenger of Allah, what right does one of our wives have over us?" He ﷺ replied: "That you should give her food when you eat, clothe her when you clothe yourself, do not strike her on the face, do not revile her or separate yourself from her except in the house."[16]

4- Be gentle with his wife and play with her, so that she would feel loved and respected; and this should not be considered as a sign of personal weakness, but rather a sign of personal strength in a man. In fact, the Prophet ﷺ used to race with his wives; Ai'shah, may Allah be pleased with her, said: "I had a race with the Prophet ﷺ and I overtook him running on foot. When I became fleshy, (again) I had another

[15] Sahih al-Bukhari and Sahih Muslim.
[16] *Sunan* Abu Dawud.

race with him, but he overtook me. He ﷺ said: 'This is for that overtaking.'" [17]

Therefore, you find true believers lead simple and peaceful lives with their wives, full of love and tranquillity; they adopt the attitude of the Prophet ﷺ in his statement, "A believing man should not hate a believing woman; if he dislikes one of her characteristics, he will be pleased with another." [18] However, it maybe that the real reason and secret behind the peaceful life between a believer and his wife is that their beginning was Islamic; he did not choose a rich wife for marriage, in order to be rich too; he did not choose one from the upper class, in order to be powerful, but he chose a wife for her religion, in order to lower his gaze from looking at forbidden things and to avoid illegal sexual acts.

On the authority of Abu Hurairah &>, the Prophet ﷺ said: "A woman is married for four things, i.e., her wealth, her family status, her beauty, and her religion. So you should marry the religious woman, (otherwise) you would be a loser." [19]

[11] *Musnad* Imam Ahmed.
[18] Sahih Muslim: Hadith 3469, on the authority of Abu Hurairah رضي الله عنه.
[19] Sahih al-Bukhari: 7/27.

On the authority of Anas Ibn Malik the Prophet ﷺ said: "Whoever marries a woman for her honour, Allah would only make him more disgraceful; whoever marries her for her money, Allah would only make him even poorer; whoever marries her for her family status, Allah would make him even lower; and whoever marries a woman seeking only to lower his gaze and protect his private part or keep the tie of relationship, Allah would bless them both and bless their marriage." [20]

5- Jealous of his wife, but a jealousy loved by Allah ﷻ, because he safeguards and protects her honour from people's idle talking. On the authority of Abu Hurairah, the Prophet ﷺ said: "Allah is Jealous and a believer is jealous; the Jealousy of Allah is when a servant commits what is forbidden for him."[21]

The jealousy of a believer towards his wife is not to leave her alone with strangers, such as cousins, friends, etc, talking, laughing and entertaining them as guests. Such acts are common in our modem time; we ask Allah to protect us from such trials and tribulations. Worse, some fathers even bring evil magazines and videos to the house to entertain

[20] Narrated by at-Tabarani.
[21] Sahih al-Bukhari.

their guests. In Islam, those fathers are called cuckolds and Allah ﷻ has forbidden Paradise for them. On the authority of Ibn Omar, the Prophet ﷺ said: "There are three people to whom Allah has forbidden Paradise: one who is addicted to wine, an undutiful son, and a cuckold who agrees to his womenfolk's adultery."[22]

6- Have sexual relation as commanded by Allah ﷻ:

Allah & says in the Qur'an:

فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ ٱللَّهُ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ
وَيُحِبُّ ٱلْمُتَطَهِّرِينَ ﴿٢٢٢﴾ نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا۟ حَرْثَكُمْ أَنَّىٰ شِئْتُمْ
وَقَدِّمُوا۟ لِأَنفُسِكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّكُم مُّلَٰقُوهُ ۗ وَبَشِّرِ
ٱلْمُؤْمِنِينَ ﴿٢٢٣﴾

(...when they have purified themselves you may approach them in any manner time or place ordained for you by Allah. Truly, Allah loves those who turn to Him in repentance and He loves those who keep themselves pure and clean. Your wives are as a tilth for you; so approach your tilth when or how you will (have sexual

[22] At-Tirmidhi, Imam Ahmed and an-Nasa'i'.

relations with them). But do some good act for your souls beforehand; and fear Allah and know that you are to meet Him (in the Hereafter) and give (these) good tidings to those who believe) [23]

Moreover, a man's sexual relations with his wife is considered as a charity, for which he gets rewarded. The Prophet ﷺ said: "...and in man's sexual intercourse (with his wife) there is a reward. They (the companions) said: 'Messenger of Allah, is there reward for him who satisfies his sexual passion among us?' He ﷺ said: 'Tell me, if he were to devote it to something forbidden, would it not be a sin on his part? Similarly, if he were to devote it to something lawful, he should have a reward.'"[24]

Among the things that a believer should do during sexual intercourse with his wife are: amiable treatment, kissing, flirtation and saying *Bismillah.* Ibn Abbas رضي الله عنه reported that the Prophet ﷺ said: "If anyone of you, when intending to have sexual relations with his wife, says: 'Bismillah, Allahumma jannibna ash-Shaitan, wa Jannib ash-Shaitana ma razaqtana, Satan would never harm that child, should it be ordained that they will have one."[25]

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[23] Surat al-Baqarah: Verses 222-223.
[24] Sahih Muslim: Hadith 2198.
[25] Sahih al-Bukhari.

However, since we have mentioned the rights of a wife over her husband, we should not ignore the rights of a husband over his wife. Some of his rights are:

1- the wife should stay at her husband's home, as Allah ﷻ says,

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ ٱلْجَٰهِلِيَّةِ ٱلْأُولَىٰ ۖ وَأَقِمْنَ ٱلصَّلَوٰةَ وَءَاتِينَ ٱلزَّكَوٰةَ ﴿٣٣﴾

(And stay quietly in your houses and make not a dazzling display like that of the former times of Ignorance; and establish regular Prayer and give regular Zakaat) [26]

2- They should wear the legal *Hijab* which covers their bodies. The *Hijab* should not be transparent and should be loose, because Allah ﷻ was firm when He said, **(make not a dazzling display like that of the former times of Ignorance).** Most Muslim scholars have unanimously agreed on the following, regarding the legal *Hijab* of a Muslim woman:

a- She should not uncover any of her body, except her face and her hands, in front of strangers.

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[26] Surat al-Ahzaab: Verse 33.

b- She also should not leave her face and hands uncovered, if she feels that somebody might be looking at her in an attractive way, and that the only way to stop his gazes would be to cover her face. This is agreed by all Muslim scholars. Similarly, al-Qurtubi has stated that if a woman is beautiful and attractive and fears that she might cause *Fitnah* by uncovering her face and hands, she should cover them; in addition, some Hanafi scholars have also stated that a young woman should not uncover her face in front of men for fear of causing *Fitnah,* and men should not look at her with sexual desire. Therefore, who can claim, in our modem time, that *Fitnah* is not prevalent within the Muslim societies?

However, they agreed that a woman should uncover her face in case of urgent necessity such as seeing a doctor, giving testimony, etc; as this is the Islamic ethical code, emphasised by the Qur'an and which every believing man and woman, who believes in Allah and the Last Day, should follow. Allah ﷻ says,

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَدۡخُلُواْ بُيُوتَ ٱلنَّبِيِّ إِلَّآ أَن يُؤۡذَنَ لَكُمۡ
إِلَىٰ طَعَامٍ غَيۡرَ نَٰظِرِينَ إِنَىٰهُ وَلَٰكِنۡ إِذَا دُعِيتُمۡ فَٱدۡخُلُواْ فَإِذَا طَعِمۡتُمۡ
فَٱنتَشِرُواْ وَلَا مُسۡتَـٔۡنِسِينَ لِحَدِيثٍۚ إِنَّ ذَٰلِكُمۡ كَانَ يُؤۡذِي ٱلنَّبِيَّ

فَيَسۡتَحۡيِۦ مِنكُمۡۖ وَٱللَّهُ لَا يَسۡتَحۡيِۦ مِنَ ٱلۡحَقِّۚ وَإِذَا سَأَلۡتُمُوهُنَّ
مَتَٰعٗا فَسۡـَٔلُوهُنَّ مِن وَرَآءِ حِجَابٖۚ ذَٰلِكُمۡ أَطۡهَرُ لِقُلُوبِكُمۡ وَقُلُوبِهِنَّۚ
وَمَا كَانَ لَكُمۡ أَن تُؤۡذُواْ رَسُولَ ٱللَّهِ وَلَآ أَن تَنكِحُوٓاْ أَزۡوَٰجَهُۥ مِنۢ
بَعۡدِهِۦٓ أَبَدًاۚ إِنَّ ذَٰلِكُمۡ كَانَ عِندَ ٱللَّهِ عَظِيمًا ﴿٥٣﴾

(0 you who believe! Enter not the Prophet's houses until leave is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter; and when you have taken your meal disperse, without sitting for a talk. Such (behaviour) annoys the Prophet, and he is shy to dismiss you, but Allah is not shy (to tell you) the truth. And when you ask (his wives) for anything you want, then ask them from behind a screen, that is purer for your hearts and for theirs. Nor is it right for you that you should annoy Allah's Messenger or that you should marry his wives after him (his death). Truly such a thing is in Allah's sight an enormity^ [27]

Accordingly, sister, the legal *Hijab* is a shield for you, in this world from evil and innovations, and a shield for you in the

[27] Surat al-Ahzaab: Verse 53.

Hereafter from Hellfire. You should not be one of those women included in the following Hadith:

On the authority of Abu Hurairah, the Prophet ﷺ said: "There are two types, amongst the denizens of Hell, I have yet not seen them. One possessing whips like the tail of an ox with which they flog people; (The second one) the women who would be naked in spite of their being dressed, who are seduced (to wrong paths) and seduce others with their hair tied up like humps. These women would not get into Paradise and they would not perceive the odour of Paradise, although its fragrance can be perceived from such a distance (a great distance)."[28]

3- A believing wife should obey her husband and make the house a place full of love and happiness. On the authority of Abdur Rahman Ibn Awf ﷺ the Prophet said: "If a woman prays her five obligatory daily prayers, fasts the month of Ramadan, guards her chastity (from illegal sexual acts) and obeys her husband, it will be said to her: 'Enter Paradise from any gates of Paradise you like.'"[29]

[28] Sahih Muslim: Hadith No. 6840.
[29] *Musnad* Imam Ahmed.

And be careful, sister, not to disobey your husband if he asks you for sexual intercourse, because then you would be subjected to the Curse of Allah and the angels. Abu Hurairah ﷺ narrated that the Prophet ﷺ said: "If a husband calls his wife to his bed (i.e. to have sexual relations) and she refuses and causes him to sleep in anger, the angels would curse her till morning."[30]

Dear believing sister, Allah ﷻ is Wise and His Laws and Orders are Perfect; so when you make yourself up, and dress up nicely inside your house, your husband would become more attached to you and your marital life would be full of love and happiness together. Ibn Abbas ﷺ said: "I make myself up for my wife just as she makes herself up for me, because Allah ﷻ says,

وَلَهُنَّ مِثْلُ ٱلَّذِى عَلَيْهِنَّ بِٱلْمَعْرُوفِ ﴿٢٢٨﴾

(and they (women) have rights (over their husbands) similar (to those of their husbands) over them to what is reasonable}[31].

Sister, do not wear what most women wear nowadays, walking in the streets and markets half naked; while in their

[30] Sahih al-Bukhari, Sahih Muslim and *Musnad* Imam Ahmed.
[31] Surat al-Baqarah: Verse 228.

houses they put on ragged or old clothes and smell badly. This behaviour would cause their husbands to neglect them and, hence, the bond of love and affection between them would be broken.

The Prophet ﷺ said: "The best woman among you is she who pleases her husband when he looks at her, obeys him when he orders her, and is faithful towards him regarding her person and his property if he is absent." [32] True happiness in this world is not achieved through false and misleading appearances, self-love, showing-off, or demonstrating your personality over that of your husband, but rather through realistically practicing what is in the Qur'an and the Sunnah, and applying these to your daily life, then you would feel the pleasure and enjoyment of life with your husband. Allah ﷻ says,

يَوْمَ يَتَذَكَّرُ ٱلْإِنسَٰنُ مَا سَعَىٰ ﴿٣٥﴾ وَبُرِّزَتِ ٱلْجَحِيمُ لِمَن يَرَىٰ ﴿٣٦﴾
فَأَمَّا مَن طَغَىٰ ﴿٣٧﴾ وَءَاثَرَ ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿٣٨﴾ فَإِنَّ ٱلْجَحِيمَ هِىَ
ٱلْمَأْوَىٰ ﴿٣٩﴾ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ
﴿٤٠﴾ فَإِنَّ ٱلْجَنَّةَ هِىَ ٱلْمَأْوَىٰ ﴿٤١﴾

[32] Reported by an-Nasa'i' and al-Ira'qi classified it as Sahih.

(The Day when man shall remember what he strove for, and **Hell-Fire shall be made apparent, in full view for every one who sees. Then, for him who transgressed and preferred the life of this world, verily, his abode will be** Hell-Fire. But **as for him who feared standing before his Lord, and restrained himself from impure evil desires** and **lusts, verily, Paradise will be his abode) '** [33]

[33] Surat an-Na'zi'at: Verses 35-41.

Heaven's Door

Part Two of

T/k ***PtirifkutioH of the Soul***

tettiptlal A[illegible]flht *Rajab al-Hanbali,*
Ilw nl -Qnyyiiu *al-Jawziyya*&Akw *Hmmi'J «* *1-Ghazali*

The State of a Believer with His Children

A true believer gives his children an Islamic education, as is emphasised in the Qur'an, so that virtues and moral excellence could spread among his family circle. He should not let his children watch bad movies, read magazines, or internet sites which contain any wickedness, immorality, or depravity; so that his children would grow up corrupted and misled by Satan.

A true believer should fear Allah in educating his children, because he is responsible for them in front of Allah jfe, as the Prophet said: "Surely! Everyone of you is a guardian and is responsible for his charges: The Imam (ruler) of the people is a guardian and is responsible for his subjects; a man is the guardian of his family (household) and is responsible for his subjects; a woman is the guardian of her husband's home and of his children and is responsible forthem; and the slave of a man is a guardian of his master's

property and is responsible for it. Surely, everyone of you j$_s$ a guardian and responsible for his charges." [34]

Allah tjs says,

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ

عَلَيْهَا مَلَٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا

يُؤْمَرُونَ ﴿٦﴾

(O you who believe! Ward off from yourselves and your families a Fire whose fuel is men and stones, over which are appointed angels, stern and severe, who disobey not the Commands they receive from Allah, but do what they are commanded} [35]

Some of the etiquettes of a believer in educating his children are:

1- He should teach his children the meaning of *'Laa Ilaha Illa Allah, Muhammad Rassulu Allah'* (There is no god worthy of worship except Allah and Muhammad is the Messenger of Allah).

[34] Sahih al-Bukhari and Sahih Muslim.
[35] Surat at-Tahrim: Verse 6.

2- He should teach them how to make *Wudu* ' properly and how to perform *Salaat,* as confirmed by the Prophet ﷺ:"Command your children to pray when they reach seven years of age, and beat them for missing it (prayer) when they reach ten years of age; and arrange their beds (for them to sleep) separately." [36]

3- He should encourage his children to pray congregational prayers in the mosque.

4- He should encourage them to learn the Qur'an by heart.

5- He should encourage his younger daughters to wear *Hijab* (thus, not letting them get used to wearing trousers or short skirts), because a true believer always implements Allah's Order:

يَٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّأَزْوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلْمُؤْمِنِينَ يُدْنِينَ

عَلَيْهِنَّ مِن جَلَٰبِيبِهِنَّ ۚ ذَٰلِكَ أَدْنَىٰٓ أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ ٱللَّهُ

غَفُورًا رَّحِيمًا ﴿٥٩﴾

<0 Prophet! Tell your wives, your daughters, and the women of the believers to draw their cloaks (veils) all

[36] Albani' *"Sahih al-Ja 'mi*

over their bodies. That would be better, so that they should be known so as not to be disrespected) [37]

6- He should teach his children the etiquette of eating and drinking: Mention the name of Allah before eating and drinking *(Bismillah),* use one's right hand, and praise Him when one finishes (say *alhamdulillah).*

7- He should encourage his children to say the truth and go righteous deeds.

8- He should encourage his children to be brave, generous and respect the elderly.

9- He should buy them simple Islamic books that they could understand, such as biography of the Prophet ﷺ, short stories about the Companions, etc.

10- He should arrange the beds of his sons and daughters to sleep separately, and if he can arrange a room for his sons and a room for his daughters, it will be much better.

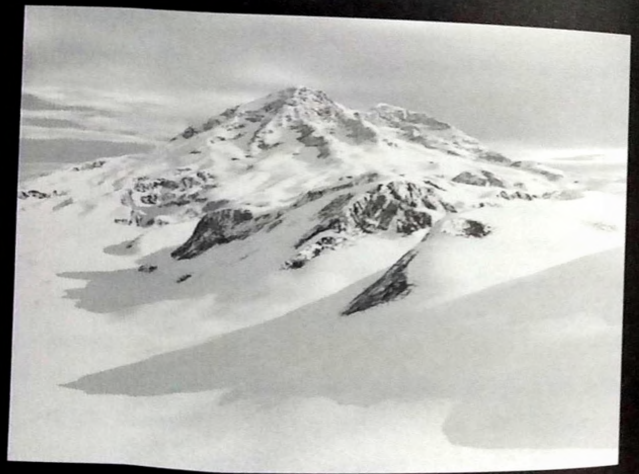
11- He should assign some of his time for his children, to teach them the Qur'an and basics of Islam, which would help them for their future and save them from the *Fitan of* our modem time.

[37] Surat al-Ahzab: Verses 59.

By following the above guidelines, you would achieve happiness, in both this world and the Hereafter; and consider the following glad tidings of the Prophet ﷺ, "When a man dies, his acts come to an end, except for three: ongoing charity, or knowledge (from which people) benefit, or a pious son, who prays for him (the deceased)."[38]

[38] Sahih Muslim: Hadith No. 4005.

Wonderful Scientific Signs in the Qur 'aan



DR. ZAGHLOUL AN-NAJJAR

The State of a Believer with Himself and with Allah

fn a believer's home *Salaat* **is performed and the Qur'an is recited:**

There is peace in a believer's home, peace because the Qur'an is recited, and *Salaat* and night prayers are established, as the Prophet ﷺ used to do. Ai'shah, may Allah be pleased with her, said: "The Prophet ﷺ used to offer prayers at night (for such a long time) that his feet used to crack. 1 said, 'O Allah's Messenger! Why do you do this, since Allah has already forgiven you your faults for the past and those to follow?' He replied, 'Shouldn't I love being a thankful servant (of Allah)?"' [39]

Believing men and women shun soft, comfortable beds and luxurious sleep, and call on their Lord with fear and hope. Their limbs are better exercised in rites of devotion and

[39] Sahih al-Bukhari and Sahih Muslim.

prayer at night, and in particular after midnight, and in the early hours of the morning. Allah 3s has informed us of these people in the Qur'an,

تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا

رَزَقْنَٰهُمْ يُنفِقُونَ ﴿١٦﴾

{Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have bestowed on them} [40]

Mu'adh al-juhani reported that the Prophet said: "If anyone recites the Qur'an and acts according to its contents, on the Day of Judgment his parents will be given a crown to wear whose light is better than the light of the sun in the dwellings of this world, if it were among you. So what do you think of him who acts according to this." [41]

Ibn Omar 4* reported that the Prophet said: "Fasting and the Qur'an intercede for a man. Fasting says, 'O my Lord, 1 have kept him away from his food and his passions by day, so accept my intercession for him.' The Qur'an says, T have

[40] Surat as-Sajdah: Verse 16.
[41] Sunan Abu Dawud: Hadith No. 1448.

kept him away from sleep by night, so accept my intercession for him.' Then their intercession is accepted." [42]

One must beautify the Qur'an with one's voice:

Al-Bara' Ibn Azib 4» narrated the Prophet said: "Beautify the Qur'an with your voices."[43]

In another Hadith, the Messenger of Allah said to Abu Musa 4: "If you were to see me, as I was listening to your recitation (of the Qur'an) last night (you would have felt delighted). You are in fact endowed with a sweet voice like that of Prophet Dawud ."

A house of a believer should be filled with the remembrance of Allah Jg, not with devils, wicked videos, immoral books about sex and music. Ibn al-Qayyim, may Allah have mercy upon him, and other prominent scholars have stated that the ecstasy of music is worse than the intoxication of alcohol drinks. We seek refuge in Allah sfe from all these tribulations and temptations which have destroyed our Muslim societies and tear them apart, because of the love of music, singing, musical instruments, and the evil singers who use depraved songs.

[42] At-Tirmidhi: 1962 and al-Bayhaqi in *"Shu 'ab al-Imari"*.
[45] Abu Dawud, an-Nasa'i', Ahmed and Ibn Majah.
[44] Sahih al-Bukhari and Sahih Muslim.

These are the evil people who spend time in idle talk, misleading others from the Path of Allah. Allah ﷻ says with regard to these people:

وَمِنَ ٱلنَّاسِ مَن يَشْتَرِى لَهْوَ ٱلْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا ۚ أُو۟لَـٰٓئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٦﴾

(And of mankind is he who purchases idle talk (music, singing, etc.) to mislead people from the Path of Allah, without knowledge^ [45]

It is reported that Abdullah Ibn Mas'oud رضي الله عنه had sworn three times, by Allah, that **'idle talk,'** as mentioned in the above Verse, refers to 'singing'.

Abu Musa' al-Ash'ari رضي الله عنه reported that the Prophet ﷺ said: "The comparison of a house in which Allah is remembered with a house in which Allah is not remembered is like that of a living body over a dead body."[46]

A believer's home is free of intoxicants, smoking and gambling:

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[45] Surat Luqman: Verse 6.
[46] Sahih Muslim, at-Tirmidhi, an-Nawawi: 6/68 and *Sahih al-Ja m'* 5827.

These forbidden things corrupt our religion and damage our bodies, minds and wealth, that is why Allah ﷻ has forbidden them; He tfc says,

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَـٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَـٰنِ فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ ٱلشَّيْطَـٰنُ أَن يُوقِعَ بَيْنَكُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ فِى ٱلْخَمْرِ وَٱلْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِ ۖ فَهَلْ أَنتُم مُّنتَهُونَ ﴿٩١﴾

(0 you **who believe! Intoxicants, gambling,** *Al-Ansab,* and *Al-Azlam* **(arrows for seeking luck or decision) are an** abomination **of Satan's handiwork. So avoid such** (abomination) that **you may be successful. Satan's plan is** (but) to excite enmity **and hatred between you with** intoxicants **and gambling, and hinder you from the** remembrance of **Allah and from prayer. So will you not** then abstain?)[47]

Abu Amir or Abu Malik al-Ash'ari رضي الله عنه narrated that he heard the Prophet ﷺ say, "From among my followers there will be some people who will consider prohibited sexual

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[47] Surat al-Ma'idah: Verses 90-91.

intercourse, the wearing of silk, the drinking of alcoholic drinks, and the use of musical instruments, as lawful. And there would be some people who would stay near the side of a mountain and in the evening their shepherd would come to them with their sheep and ask them for something, but they would say to him, 'Return to us tomorrow.' Allah would destroy them during the night and would let the mountain collapse on them, and He would transform the rest of them into monkeys and pigs, and they would remain so till the Day of Resurrection." [48]

Anas Ibn Malik ﷺ narrated that the Prophet ﷺ cursed ten people in connection with intoxicants *(Khamr):* the wine-presser, the one who has it pressed, the one who drinks it, the one who conveys it, the one to whom it is conveyed, the one who serves it, the one who sells it, the one who benefits from the price paid for it, the one who buys it, and the one for whom it is bought."[49]

Abdullah Ibn Abbas ﷺ reported that the Prophet ﷺ said: "Every intoxicant is *khamr* (wine) and every intoxicant is forbidden. If anyone drinks wine, Allah would not accept any prayers from him for forty days, but if he repents, Allah

[48] Sahih al-Bukhari: 7/494.
[49] At-Tirmidhi: 2776, and Ibn Majah.

would accept his repentance. However, if he should repeat it a fourth time, it is binding upon Allah that He should give him *Tinat al-khabal* to drink. He was asked: 'What is *Tinat al-khabal*, 0 Messenger of Allah?' He replied: 'Discharge from wounds that flows from the inhabitants of Hell. If anyone serves it to a minor, who is not able to distinguish between what is lawful and unlawful, it is binding upon Allah that He should give him puss to drink, the discharge of wounds that was flowing from the inhabitants of Hell."[50]

A believer's home should also be empty of statues, pictures, dogs and bells. Abu Hurairah 4* reported that the Prophet ﷺ said: "Angels do not enter the house in which there are statues or pictures."[51]

Abu Hurairah reported that the Prophet said: "Angels do not accompany the travellers who have a dog or a bell with them." [52] Also Abu Hurairah reported that the Prophet ﷺ said: "The bell is the musical instrument of the Satan."[53]

[50] Abu Dawiid: 3672.
[51] Sahih Muslim: Hadith No. 5276 and *Sahih al-Ja 'mi* ': 7260.
[52] Sahih Muslim: Hadith No.5277, Abu Dawud and at-Tirmidhi.
[51] Sahih Muslim: Hadith No. 5279.

I am really surprised at those who consider themselves civilised intellectuals and how they care for and prefer dogs to human beings. They give their dogs a far better life than many humans, creating hotels and restaurants for them, what a joke! But a believer's home is pure and free of all these impurities, so that Angels may enter it.

Ai'shah, may Allah be pleased with her, said: "Gabriel >& promised Allah's Messenger ﷺ he would come at a certain hour; that hour came but he did not visit him. And there was in his hand (in the hand of Allah's Messenger) a staff; he threw it from his hand and said: 'Never has Allah nor His messenger (Gabriel) ever broken their promise.' Then he cast a glance (and by chance) found a puppy under his cot and said: 'Ai'shah, when did this dog enter here?' She said: 'By Allah, I do not know.' He then commanded and it was turned out. Then Gabriel عليه السلام came and Allah's Messenger ﷺ asked him: 'You promised me and I waited for you, but you did not come, whereupon he said: 'It was the dog in your house which prevented me (from coming); for we (angels) do not enter a house in which there is a dog or a picture.'"[54]

[54] Sahih al-Bukhari and Sahih Muslim.

{he Food of a Believer:

A believer eats seeking the Pleasure of Allah tfc; He says, ﷻ

وَيُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ۝٨ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ ٱللَّهِ لَا نُرِيدُ مِنكُمْ جَزَآءً وَلَا شُكُورًا ۝٩ إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ۝١٠ فَوَقَىٰهُمُ ٱللَّهُ شَرَّ ذَٰلِكَ ٱلْيَوْمِ وَلَقَّىٰهُمْ نَضْرَةً وَسُرُورًا ۝١١

(And they **give food for the love of Allah to the poor,** the orphan and **the captive. (Saying): "We feed you** for the **sake of Allah, Alone: No reward do we desire** from **you, nor thanks. Verily, we fear from our Lord a** Day, hard **and distressful, that will make the faces** look **horrible." But Allah will deliver them from the** evil of that **Day and will shed over them a light of** Beauty **and a (blissful) Joy)** [55]

A pious believer does not overeat, nor waste by excess, but takes only what satisfies his hunger and thirst, and strengthens him, in order to worship his Lord, complying

[55] Surat al-Insan: Verses 7-11.

with Allah's Orders. Relating the Wise Luqman ' s advice to his son, Allah tfc says,

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ ٱلْبَسْطِ فَتَقْعُدَ

مَلُومًا مَّحْسُورًا ﴿٢٩﴾

(And let not your hand be tied to your neck, nor stretch it forth to its utmost reach (like the spendthrift), so that you become blameworthy and in severe poverty} [56] ? an( ]

۞ يَٰبَنِىٓ ءَادَمَ خُذُوا۟ زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا۟ وَٱشْرَبُوا۟ وَلَا

تُسْرِفُوٓا۟ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ ﴿٣١﴾

(Eat and drink, but waste not by extravagance, certainly He (Allah) likes not the extravagant} [5] 7

In a Hadith, on the authority of Anas Ibn Malik *&, the Prophet said ﷺ "It is extravagance to eat whatever you desire."[58]

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[56] Surat al-Isra': Verse 29.
[57] Surat al-A'raf: Verse 31.
[58] Sunan Ibn Majah.

Dear brother and sister, Islam is a way of life and has addressed every issue, even eating, drinking and clothing. One should not have many clothes, while his brother or sister remains naked and starving. A believer is moderate in his eating, drinking and clothing, so if he has a surplus he would give it to the deprived and the poor. The Prophet ﷺ desired to create a united religious society, built on secure faith; he g said: "You do not truly believe until you love for your brother what you love for yourself." [59]

In another Hadith Abu Musa' al-Ashari ﷺ reported that the Prophet ﷺ said: "A believer to another believer is like a building whose different parts enforce each other." The Prophet ﷺ clasped his hands with the fingers interlaced (while saying that).[60]

In addition, a believer should eat only lawful food (Halal) so that his supplication would be accepted. The Prophet ﷺ said, on the authority of Abu Hurairah ﷺ "O people, Allah is Good and He, therefore, accepts only that which is good. And Allah commanded the believers, as He ife commanded the Messengers, by saying: **(O Messengers, eat of the good** things, and do **good deeds; verily I am aware of what you**

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[59] Sahih al-Bukhari: Vol 1 P 9
[60] Ibid: 3/626.

do) And He ﷻ said: **{O those who believe, eat of the good things that We gave you)** He ﷺ then made a mention of a person who travelled widely, with his hair dishevelled and covered with dust. He raised his hands towards the sky (and thus makes the supplication): "O Lord, O Lord," while his food was unlawful, his drink was unlawful, and his clothes were unlawful and his nourishment was unlawful. How then could such a supplication as his be accepted?" [61]

A true believer must avoid what most of the people do nowadays; their only purpose in life is to accumulate as much wealth as possible, by any means; be it by bribing, stealing, dealing in usury, etc. This poor man forgets that he would have to stand before Allah ﷻ, on the Day of Judgement, and be asked about every penny that he amassed, and how he spent it. The Prophet ﷺ said: "A servant of Allah will remain standing on the Day of Judgment till he is questioned about his time and how he spent it; and about his knowledge and how he utilized it; about his wealth, from where he acquired it and in what (activities) he spent it; and about his body as to how he used it."[62]

[61] Sahih Muslim: Hadith No. 2214.
[62] At-Tirmidhi: Hadith No. 407.

He forgets that the flesh of his that was produced from unlawful sources of income would be thrown into the Hellfire. The Prophet ﷺ said: "Flesh which was nourished from what was unlawful would not enter Paradise, but Hell is more fitting a place for all the flesh that had developed from what was unlawful." [63]

Allah tJ£ says,

ٱلَّذِينَ يَأْكُلُونَ ٱلرِّبَوٰاْ لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ ٱلَّذِي يَتَخَبَّطُهُ ٱلشَّيْطَٰنُ مِنَ ٱلْمَسِّ ذَٰلِكَ بِأَنَّهُمْ قَالُوٓاْ إِنَّمَا ٱلْبَيْعُ مِثْلُ ٱلرِّبَوٰاْ وَأَحَلَّ ٱللَّهُ ٱلْبَيْعَ وَحَرَّمَ ٱلرِّبَوٰاْ فَمَن جَآءَهُۥ مَوْعِظَةٌ مِّن رَّبِّهِۦ فَٱنتَهَىٰ فَلَهُۥ مَا سَلَفَ وَأَمْرُهُۥٓ إِلَى ٱللَّهِ وَمَنْ عَادَ فَأُوْلَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ هُمْ فِيهَا خَٰلِدُونَ ﴿٢٧٥﴾ يَمْحَقُ ٱللَّهُ ٱلرِّبَوٰاْ وَيُرْبِي ٱلصَّدَقَٰتِ وَٱللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾

(Those **who devour usury** *(Riba')* **will not stand (on the** Day of **Resurrection), except as one whom the Evil One, by his touch has driven to madness stands. That**

[w] Transmitted by Imam Ahmed, at-Tirmidhi: 2772, ad-Darami, and al-Bayhaqi in *"Shu 'ab al-Imari'.*

is because they say: "Trade is like usury," but Allah has permitted trade and forbidden usury. Those who, after having received admonition from their Lord, desist shall be pardoned for the past; their case is for Allah (to judge); but whoever returns to usury, such are the dwellers of the Fire: they will abide therein (for ever). Allah will destroy usury but will give increase for deeds of charity. And Allah likes not the disbelievers, sinners} [64]

Ali Ibn Abi Ta'ﷺ heard the Prophet ﷺcurse those who took usury, those who paid it, those who recorded it, and those who refused to give Sadaqah. And he used to prohibit wailing." [65] Abdullah Ibn Amr Ibn al-'Aas narrated: "The Prophet ﷺas cursed the one who bribes and the one who accepts a bribe." [66] Accordingly, Allah $£ has warned us against usuiy,

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَذَرُواْ مَا بَقِيَ مِنَ ٱلرِّبَوٰٓاْ إِن كُنتُم مُّؤۡمِنِينَ ﴿٢٧٨﴾

[M] Surat al-Baqarah: Verses 275-276.
[65] At-Tirmidhi: Hadith No. 2829 and an-Nas'i'.
[66] Sunan Abu Dawud: Hadith N. 3573.

^0 you who **believe! Fear Allah and give up what** remains (due to **you) from usury, if you are true** believers)[67]

Sheikh Muhammad Ali as-Saabuni said in his Tafsir: "Al-Abbas (the Prophet's uncle) and Khalid Ibn al-Walid were two polytheists of the pre-Islamic era; they used to lend people money on interest (usury); when Islam became triumphant they had a lot of money from usury, and so Allah & revealed the verse, **(O you who believe! Fear Allah and** give up **what remains (due to you) from usury, if you are** true believers), in order to end this abominable dealing. So then the Prophet ﷺ said: "All claims to usury of the pre-Islamic period have been abolished, and the first usury I abolish is that of Al-Abbas; all claims for blood-vengeance belonging to the pre-Islamic period have been abolished, and the first of those murdered among us, whose blood-vengeance I remit is al-Harith Ibn Abdul Muttalib."

According to Islamic teachings, any excess on the capital is considered *Riba* ' (interest); Islam accepts no distinction, in so far as prohibition is concerned, between reasonable and exorbitant rates of interest. Charity (i.e. the unselfish giving of one's wealth or one's goods) is the opposite of *Riba'*, i.e.

[67] Surat al-Baqarah: Verse 278.

the selfish greed of usury against those in need or distress. Giving in charity, instead of impoverishing you, would enrich you; you would have more happiness and less fear. Contrast it with what follows, - the degradation of the greedy usurer. Usury is condemned and prohibited in the strongest possible terms. There can be no question about this prohibition. Our scholars, both ancient and modem, have produced a great deal of literature on Usury, based mainly on economic conditions as they existed at the rise of Islam.

Allah 4c makes it clear that whereas legitimate trade or industry increases the prosperity and stability of men and nations, a dependence on usury would merely encourage a race of idlers, cruel blood-suckers, and worthless fellows who do not know their own good and are therefore akin to madmen. Accordingly, Allah has warned us that those who, after having received admonition from their Lord, ceased to deal in usury would be pardoned for their past dealings; Allah 3c would forgive them and not hold them responsible for their past usury; but whoever returns to usury after Allah 3c had forbidden it, such would be the dwellers of the Hell-Fire: they would abide therein for ever.

A severe warning and threat was delivered to those who deal in usury, especially the believers, because usury and faith

can not be mixed together; therefore, Allah declared war on usurers, He 4c says,

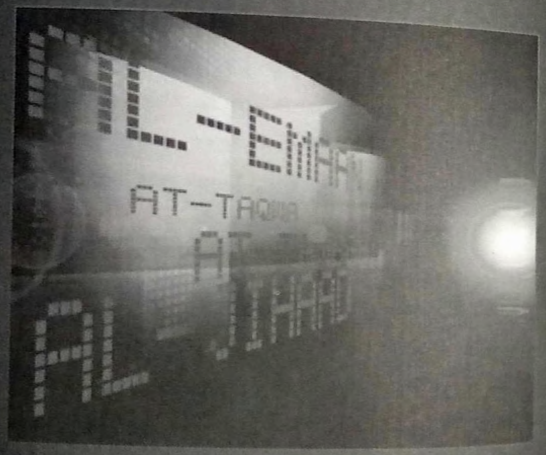
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَذَرُواْ مَا بَقِيَ مِنَ ٱلرِّبَوٰٓاْ إِن كُنتُم مُّؤۡمِنِينَ ﴿٢٧٨﴾ فَإِن لَّمۡ تَفۡعَلُواْ فَأۡذَنُواْ بِحَرۡبٖ مِّنَ ٱللَّهِ وَرَسُولِهِۦۖ وَإِن تُبۡتُمۡ فَلَكُمۡ رُءُوسُ أَمۡوَٰلِكُمۡ لَا تَظۡلِمُونَ وَلَا تُظۡلَمُونَ ﴿٢٧٩﴾

(0 you who believe! Fear Allah and give up what remains **(due to you) from usury, if you are really** believers. **But if you do not do it, then take notice of a** war from Allah and **His Messenger, yet if you repent, you** shall have **your capital sums. Deal not unjustly and you** shall not be **dealt with unjustly**^ [68]

Brothers and sisters in Islam, a true believer is one whose drink, clothes, and nourishment are lawful, so that his supplication could be accepted. So when a believer supplicates to his Lord, heaven's gates are opened up for him and Allah would accept his supplication.

[68] Ibid: Verses 278-279.

THIRTY WAYS TO ENTER PARADISE



DR.ABDULLAH ABDURRAHMAAN

The State of a Believer with fe Neighbours, Friends, and Colleagues at Work

1-A Believer loves his neighbours:

Believers love their neighbours because Allah tfe and His Messenger S' have ordered them to do so. Ibn Omar «&> and Ai'shah, may Allah be pleased with her, narrated that the Prophet ﷺ said: "Gabriel continued to recommend me to treat neighbours kindly and politely, so much so that I thought he would order me to make them my heirs." [69]

A believer should love his neighbours and friends as much as he loves himself. Anas Ibn Malik reported that the Prophet ﷺ said: "You do not believe until you love for your brother what you love for yourself." [70] Allah tjg commanded us to be kind to our neighbours, He says:

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[69] Sahih al-Bukhari and Sahih Muslim.
[70] Ibid.

وَلَا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا ۖ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا وَبِذِى

ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱلْجَارِ ذِى ٱلْقُرْبَىٰ وَٱلْجَارِ ٱلْجُنُبِ

وَٱلصَّاحِبِ بِٱلْجَنۢبِ ﴿٣٦﴾

{Worship Allah and join none with Him in worship, and do good to parents, kinsfolk, orphans, the poor who beg, the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, etc...> [71]

Some people think that neighbours refer to those living nearest to one's house, but the definition is wider than that, it includes all Muslims, wherever they are; on a journey, in a learning circle, and at the work place (be it a factory, office, farm, pharmacy, hospital, etc). Amr Ibn ash-Sharid ﷺ reported that the Prophet ﷺ said: "A neighbour has more rights than anyone else, because of his proximity." [72]

For those who harm or offend their neighbours, I advise them to fear Allah and be kind to their neighbours, because if they really knew the rights of their neighbours and their position in Allah's Sight, they would feed them and provide

[71] Surat an-Nisa': Verse 36.
[72] Sahih al-Bukhari 3/459.

protection and security for them, in order to attain Allah's Pleasure and Mercy. Because of their position, Islam has denied *Iman* for anyone who harms his neighbours.

Abu Shuraih narrated that the Prophet ﷺ said: "By Allah, he does not believe! By Allah, he does not believe! By Allah, he does not believe!" It was said, "Who is that, O Allah's Messenger?" He said, "The person whose neighbour does not feel safe from his evil." [73]

In another Hadith, the Messenger of Allah observed: "He will not enter Paradise whose neighbour is not secure from his wrongful conduct." [74] Abdullah Ibn Amr reported that the Prophet ﷺ said: "The best companion in Allah's estimation is the one who is best to his companion, and the best neighbour in Allah's estimation is the one who is best to his neighbour."[75]

Abdullah Ibn Mas'ud reported that the Prophet ﷺ said: "By Him in Whose Hand my soul is, a man is not a true Muslim till his heart and tongue are submissive, and he is not a believer till his neighbour is safe from any injurious

[73] ibid: 8/45.
[74] Sahih Muslim: Hadith No. 74.
[75] At-Tirmidhi: 4987.

behaviour on his part."[76] Abu Hurairah ﷺ narrated that the Prophet ﷺ said: "Whoever believes in Allah and the Last Day should not hurt (or insult) his neighbour." [77]

2- A Believer protects his Muslim brother's honour:

A true believer guards his chastity, vision, hearing, hands, and feet from harming his neighbours and Muslim brothers, because he will be asked about them on the Day of Judgement. Allah says, ﷻ

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَـٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا ﴿٣٦﴾

{And pursue not that of which you have no knowledge; **for every act of hearing, or of seeing, or of (feeling in)** the **heart will be enquired into (on the Day of Reckoning))** [78]

Idle curiosity may lead us to wander into evil, through our ignorance that it is not so evil. We must guard against every such danger. We must only hear the things that are known to us to be of good report, and see things that are good and

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[76] **At-Tirmidhi: 4994, Imam Ahmed and al-Bayhaqi in '** *Shu'ab al-Iman.*
[77] **Sahih al-Bukhari: 8/482.**
[78] **Surat al-Isra': Verse 36.**

instructive, and entertain good feelings in our hearts, or good ideas in our minds that we have reason to believe would be spiritually beneficial to us. We shall be called to account for the use of every faculty that Allah dfc has given us.

One of the worst habits which a true believer must avoid is staring brazenly at women. The rule of modesty applies to women as well as men; they should both lower their gazes and guard their modesty. The closeness of buildings, houses and windows has even facilitated this bad habit; hence the spread of adultery, and illegal sexual acts among the Muslim societies, which is a violation of Allah's Rights. Thus, Islam haspennitted that a spy's eye should be gouged out, and that he should receive no blood money nor should he retaliate for this action.

On the authority of Abu Hurairah the Prophet ﷺ said: "If anyone peeps into the house of some people, without their permission, and he should damage his eye, no responsibility would be incurred for his damaged eye." [79] Accordingly, Allah ds has said:

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[79] Sunan Abu Dawud: 5153

يَغُضُّوا۟ مِنْ أَبْصَـٰرِهِمْ وَيَحْفَظُوا۟ فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ

إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا يَصْنَعُونَ ﴿٣٠﴾ وَقُل لِّلْمُؤْمِنَـٰتِ يَغْضُضْنَ مِنْ

أَبْصَـٰرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا

وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۖ وَلَا يُبْدِينَ زِينَتَهُنَّ

إِلَّا لِبُعُولَتِهِنَّ أَوْ ءَابَآئِهِنَّ أَوْ ءَابَآءِ بُعُولَتِهِنَّ أَوْ أَبْنَآئِهِنَّ أَوْ أَبْنَآءِ

بُعُولَتِهِنَّ أَوْ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ أَخَوَٰتِهِنَّ أَوْ نِسَآئِهِنَّ

نِسَآئِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَـٰنُهُنَّ أَوِ ٱلتَّـٰبِعِينَ غَيْرِ أُو۟لِى ٱلْإِرْبَةِ مِنَ

ٱلرِّجَالِ أَوِ ٱلطِّفْلِ ٱلَّذِينَ لَمْ يَظْهَرُوا۟ عَلَىٰ عَوْرَٰتِ ٱلنِّسَآءِ ۖ وَلَا

يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ ۚ وَتُوبُوٓا۟ إِلَى ٱللَّهِ جَمِيعًا

أَيُّهَ ٱلْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

(Say to the believing men that they should lower their **gaze and guard their modesty: that will make for** greater **purity for them: and Allah is well acquainted with** all

that they do. **And say to the believing women that they** should lower **their gaze and guard their modesty; that** they should **not display their beauty and ornaments** except what (must **ordinarily) appear thereof; that they** should draw **their veils over their bosoms and not display** their beauty, except to **their husbands, their fathers, their** husbands' **fathers, their sons, their husbands' sons, their** brothers, **or their brothers' sons, or their sisters' sons, or** their women, or **the slaves whom their right hands** possess, or **male servants free of physical needs, or small** children who have **no sense of the shame of sex; and that** they should **not strike their feet in order to draw** attention to their **hidden ornaments. O you Believers!** Turn you, all together, towards **Allah that you may attain** Bliss)[80]

Umm Salamah, may Allah be pleased with her, said: "I was with the Messenger of Allah ﷺ while Maymunah was with him. Then Ibn Umm Maktum came. This happened when we were ordered to observe the etiquette of the veil *{Hijab).* The Prophet ﷺ said: 'Observe the *Hijab* from him.' We asked: 'Messenger of Allah! Is he not blind? He can neither see us

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[80] Surat an-Nur: Verses: 30-31.

nor recognise us.' The Prophet $4 said: 'Are both of y Ol| blind? Do you not see him?'" [81]

Therefore, brother in Islam, Allah ffe has rewarded those who lower their gaze, in fear of Him. On the authority of Abdullah Ibn Mas'ud ﷺ, the Prophet ﷺ said (reporting from His Lord): "A gaze is an arrow of Satan, so whoever lowers his gaze in fear of Me, I will give him Faith whose sweetness he will find in his heart." [82]

More importantly is that a true believing man should not touch another woman's hand, nor shake hands with her, because in our Muslim societies many men shake hands with foreign women. True believing men should follow in the footsteps of the Prophet ﷺ who has never shaken hands with a woman. He ﷺ said: "I do not shake hands with women."[83] Ai'shah, may Allah be pleased with her, said: "I swear by Allah that I have never seen the Prophet's hand touch another women's hand, but he used to take their (the women's) allegiance in words." [84]

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[81] Abu Dawud and at-Tirmidhi; classified as Hadith *Hasan Sahih.*
[82] At-Tabarani, chain of authority is Sahih.
[83] Imam Ahmed: 1/412 and in *"Sahih al-Ja'mi'"*-. 4126.
[84] Sahih Muslim: 3/1489.

Ma'qil bn ?asar ﷺ reported that the Prophet ﷺ said: "It is better for one of you to be stabbed by a needle on his head than have sexual intercourse with a woman who is unlawful to him."[85]

Allah & has decreed everything for a perfect reason. He ﷻ has forbidden *Zinah* (unlawful sex, adultery, fornication) and has forbidden anything that leads to it such as, gazing, shaking hands with a woman or touching any part of her body. In fact, now the Western world is trying hard to fight *Zinah*, after sexual diseases and infections have spread among them, such as the deadly virus, HIV Aids.

Allah tfc says, **{do not come near to** *Zinah.* **Verily, it is a** *Fahishah* (i.e. a **great sin and an evil way)|** [86] *Zinah* is not only shameful in itself and inconsistent with any self-respect or respect for others, but it opens the road to many evils. It destroys the basis of the family: it works against the interests of children or those due to be bom; it may lead to murder and family feuds, and the loss of one's reputation or property, and it also may permanently weaken the bonds of society. Not only should it be avoided as a sin, but any approach or temptation towards it should be avoided.

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[85] At-Tabarani.
[86] Sural al-Isra': Verses 32.

In a long Hadith, Samura Ibn Jundub ﷺ narrated: "One morning the Prophet W said, 'Last night two persons came to me (in a dream) and woke me up and said to me, 'Proceed!' So we proceeded and came across something like a *Tannur* (a kind of baking oven, a pit usually clay-lined for baking bread).' I think the Prophet ﷺ said, 'In that oven there was much noise and voices.' The Prophet ﷺ added, 'We looked into it and found naked men and women, and behold, a flame of fire was reaching to them from underneath, and when it reached them, they cried loudly. I asked them, 'Who are these ones?' They said: 'Those naked men and women whom you saw in the construction resembling an oven are adulterers and adulteresses.'" [87]

Accordingly, Allah M has commanded that a married adulterer should be stoned to death, while an unmarried fornicator should be flogged. Allah tB says,

ٱلزَّانِيَةُ وَٱلزَّانِي فَٱجۡلِدُواْ كُلَّ وَٰحِدٖ مِّنۡهُمَا مِاْئَةَ جَلۡدَةٖۖ وَلَا تَأۡخُذۡكُم بِهِمَا
رَأۡفَةٞ فِي دِينِ ٱللَّهِ إِن كُنتُمۡ تُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۖ وَلۡيَشۡهَدۡ عَذَابَهُمَا
طَآئِفَةٞ مِّنَ ٱلۡمُؤۡمِنِينَ ٢

[87] Sahih al-Bukhari: 9/17],

(The woman and the man (who are unmarried and) guilty **of illegal sexual intercourse; flog each of them with** a hundred **lashes. Let not pity withhold you in their case,** in a **punishment prescribed by Allah, if you believe in** Allah and the **Last Day. And let a party of the believers** witness **their punishment)** [88]

Ai'shah, may Allah be pleased with her, narrated that the Prophet t said: "The blood of a Muslim man who testifies that there is no god but Allah, and that Muhammad is Allah's Messenger, should not lawfully be shed, except for one of three reasons: a man who committed adultery, after marriage, in which case he should be stoned; one who goes forth to fight with Allah and His Messenger, in which case he should be killed, crucified, or exiled from the land; or one who commits murder for which he is killed."[89]

Islam commands purity in sexual relations, for men and for women, at all times, before marriage, during marriage, and after the dissolution of marriage. Those guilty of illicit and unlawful practices are shut out of the marriage circle of chaste men and women. In Islam, anyone who has wrongly accused a chaste Muslim of committing *Zinah*, should bring

[M] Surat an-Nur: Verse 2.
[89] Sunan Abu Dawud.

four witnesses, otherwise he/she should be flogged-

Allah ﷻ says,

وَٱلَّذِينَ يَرۡمُونَ ٱلۡمُحۡصَنَٰتِ ثُمَّ لَمۡ يَأۡتُواْ بِأَرۡبَعَةِ شُهَدَآءَ فَٱجۡلِدُوهُمۡ

i;T'.' 0>ÎI«y.'a.H p-* وَأُوْلَٰٓئِكَ l-L>l 3-Ltj-i. I^ Slj ojjj>-

ثَمَٰنِينَ

{And those who accuse chaste women, and produce not four witnesses, flog them with eighty lashes, and reject their testimony forever; they indeed are the *Fasiqun)*^

The most serious notice is taken of people who put forward slanders or scandalous suggestions about women without adequate evidence. If anything is said against a woman's chastity, it should be supported by four witnesses. Failing such preponderating evidence, the slanderer should himself be treated as a wicked transgressor and punished with eighty lashes. Not only would he be subjected to this disgraceful form of punishment, but he would be deprived of the citizen's right of giving evidence in all matters, unless he repents and reforms, in which case he can be readmitted to be a competent witness. The verse lays down the punishment for slandering 'chaste women', which, by consensus of opinion, also covers slandering chaste men. Chaste women

[90] Surat an-Nur: Verses 4.

have been specifically mentioned, according to Commentators, because slandering them is more abhorrent.

3-**A Believer does not shed the blood of a fellow Muslim:**

A believer does not shed the blood of another Muslim for fear of Allah's Punishment, in this world and the Hereafter. Ibn Mas'ud reported that the Prophet said: "Allah forgives any sin except if someone dies a disbeliever, or if he kills a believer intentionally." [91] The sin is not just placed on the perpetrator of the murder crime alone, but also on those accomplices who support him, attend to or witness it without trying to prevent it or testify against the perpetrator.

In another Hadith reported by Ibn Abbas the Prophet W said: "Do not be in a situation where a man is killed unjustly, because the curse falls on anyone who witnesses the killing without defending him; do not be in a situation where a man is being beaten unjustly, because the curse falls on anyone who witnesses the beating without defending him." [92]

Therefore, Allah has decreed that anyone who kills a believer, intentionally, shall dwell in the Hellfire forever; He *H* says,

[91] An-Nasa'i'andal-Hakim; its chain of authority is Sahih.

At-Tabarani and al-Baihaqi, with a Good chain of authority.

وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ خَٰلِدًا فِيهَا وَغَضِبَ ٱللَّهُ

عَلَيْهِ وَلَعَنَهُۥ وَأَعَدَّ لَهُۥ عَذَابًا عَظِيمًا ﴿٩٣﴾

{Whoever kills a believer, intentionally, his recompense is Hell, to abide therein, and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him> [93]

However, if the killing is by mistake, the ruling is:

وَمَا كَانَ لِمُؤْمِنٍ أَن يَقْتُلَ مُؤْمِنًا إِلَّا خَطَـًٔا ۚ وَمَن قَتَلَ مُؤْمِنًا خَطَـًٔا

فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ وَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰٓ أَهْلِهِۦٓ إِلَّآ أَن يَصَّدَّقُوا۟ ۚ فَإِن

كَانَ مِن قَوْمٍ عَدُوٍّ لَّكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ ۖ وَإِن

كَانَ مِن قَوْمٍۭ بَيْنَكُمْ وَبَيْنَهُم مِّيثَٰقٌ فَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰٓ أَهْلِهِۦ

وَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ ۖ فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ

ٱللَّهِ ۗ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿٩٢﴾

[93] Surat an-Nisa': Verses 93.

(Never **should a believer kill a believer; but (if it so** happens) by **mistake (compensation is due): if one (so)** kills a **believer it is ordained that he should free a** believing **slave, and pay compensation to the deceased's** family, unless **they remit it freely. If the deceased** belonged **to a people at war with you, and he was a** believer, the **freeing of a believing slave (is enough). If he** belonged **to a people with whom you have a treaty of** mutual alliance, **compensation should be paid to his** family, and a **believing slave be freed. For those who find** this beyond **their means, a fast (is prescribed) for two** months continuously: by way **of repentance to Allah: for** Allah is **Ever All-Knowing, All-Wise^** [94]

4-A Believer **is honest with people:**

A believer always tells the truth, no matter what, and hence he is written before Allah 3s as a truthful person, and the path to Paradise is made easy for him. Ibn Mas'ud ﷺ narrated that the Prophet said: "Truthfulness leads to righteousness, and righteousness leads to Paradise; and a man keeps on telling the truth until he is written before Allah as a truthful person. Falsehood leads to *Al-Fujur* (i.e.

[94] Ibid: Verse 92.

wickedness, evil-doing), and *Al-Fujur* (wickedness) leads to the (Hell) Fire; and a man keeps on telling lies till he is written before Allah as a liar." [95]

Some of the fruits of truthfulness are:

- Honour and self-respect among his people and friends
- If four people of his neighbours testify after his death that he was truthful, Allah M will forgive his sins. In the Hadith, "If four people of the deceased's neighbours testify that he was good, Allah says to them: 'I accept your testimony and I forgive him.'" Allah has prepared Gardens for the truthful under which rivers flow, in Paradise, Allah tfe says,

قَالَ ٱللَّهُ هَٰذَا يَوْمُ يَنفَعُ ٱلصَّٰدِقِينَ صِدْقُهُمْ ۚ لَهُمْ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١١٩﴾

(This is a Day on which the truthful will profit from their truth: theirs will be Gardens with rivers flowing beneath, their eternal home: Allah is well-pleased

[95] Sahih al-Bukhari and Sahih Muslim.

with them and they with Allah. That is the great success (Paradise))[96]

Brothers and sisters in Islam, if one is truthful with people, so that one attains high position with Allah, it is then more appropriate for him to be truthful with his Lord; Allah ﷻ says:

مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ ۖ وَمَا بَدَّلُوا۟ تَبْدِيلًا ﴿٢٣﴾ لِّيَجْزِىَ ٱللَّهُ ٱلصَّٰدِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ ٱلْمُنَٰفِقِينَ إِن شَآءَ أَوْ يَتُوبَ عَلَيْهِمْ ۚ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٤﴾

(Among the believers are men who have been true to their Covenant with Allah: of them some have fulfilled their obligations (i.e. have been martyred), and some still wait, but they have never changed (their determination) in the least. That Allah may reward the men of truth for their truth, but punish the hypocrites, if He Will, or

[96] Surat al-Ma'idah: Verse 119.

accept their repentance by turning to them in Mercy. Verily, Allah is Oft-Forgiving, Most Merciful) [97]

However, if Islam has urged us to be truthful with ourselves and with Allah, it has also forbidden us from telling lies, because Allah tfc has threatened liars with a severe punishment. A true believer always avoids telling lies, because it is an evil deed and a bad habit. Nowadays, many people engage in telling lies, for fun and joking, so that other people will enjoy themselves and have a laugh, but Allah fa has prepared a severe punishment in the Hereafter. Mu'awiyah Ibn Jaydah al-Qushairi ﷺ narrated that the Prophet ﷺ said: "Woe to him who tells things, speaking falsely, to make people laugh thereby. Woe to him! Woe to him!" [98]

Therefore, Allah ﷻ forbids telling lies, even if it is only fora joke. Abu Umamah ﷺ reported that the Prophet ﷺ said: "1 guarantee a house in the middle of Paradise for a man who avoids lying, even if he were joking." [99] In another Hadith, the Prophet ﷺ said: "A believer does not have complete Faith until he avoids telling lies, in joking and in quarrelling, even

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[97] **Surat al-Ahzab: Verses 23-24**
[98] **Abu Dawud and at-Tirmidhi; an-Nasa'i' and al-Bayhaqi** classified it as *Hasan.*
[99] **Abu Dawud: Hadith 4782.**

;f he were in the right."'[00] However, some scholars have slated that a lie which intends to reconcile between people is permitted. Umm Kulthum, may Allah be pleased with her, reported that she heard Allah's Messenger saying, "He who makes peace between people by inventing good information orsaying good things, is not a liar."

Samura Ibn Jundub 4= narrated that the Prophet said: "I ﷺ saw (in a dream), two men came to me." Then the Prophet ﷺ narrated the story (saying), "They said, 'The person, the one whose cheek you saw being tom away (from the mouth to the ear) was a liar and used to tell lies and people would report those lies on his authority, till they spread all over the world. So he will be punished like that till the Day of Resurrection."'[101]

A sincere believer is true to himself, with people and with Allah ﷻ.

5- A believer **does not make false statement:**

A true Muslim avoids giving false statements because it is considered one of the greatest sins. In our modem time,

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[100] Reported by Imam Ahmed and at-Tabarani.
[101] Sahih al-Bukhari: 8/118.

giving false statements has become prevalent, hence people rights and properties are lost, and innocent people are unjustly oppressed. Allah ﷻ has threatened such people with punishment and Hellfire. He says, ﷻ

فَٱجْتَنِبُوا۟ ٱلرِّجْسَ مِنَ ٱلْأَوْثَٰنِ وَٱجْتَنِبُوا۟ قَوْلَ ٱلزُّورِ ﴿٣٠﴾

(Shun the abomination of (worshipping) idols and shun **lying speech (making false statements)>** [102]

Anas Ibn Malik رضي الله عنه *narrated* that the Prophet ﷺ said: "The biggest of *Al-Kaba'ir* (the greatest sins) are: (1) To join others as partners in worship with Allah, (2) to murder a human being, (3) to be undutiful to one's parents and (4) to make a false statement" or said, "to bear false witness." [103]

In another Hadith narrated by Abdurrahman Ibn Abi Bakrah &>, *the* Prophet ﷺ said thrice, "Shall *I not* inform you of the biggest *of the* great sins?" We said, "Yes, O Allah's Messenger." He ﷺ said, "To *join* partners in worship with Allah; *to be undutiful to one's parents." The Prophet %* sat up, after he had been *reclining,* and *added, "And I warn you against giving a forged* statement and false *witness; I* warn

[102] Surat *al-Hajj: Verses 30-*31.
[103] Sahih al-Bukhari: 9/10.

you against giving a forged statement and false witness." The Prophet ﷺ kept on saying that warning till we thought that he would never stop." [104]

6- A believer **avoids insulting others:**

One of the attributes of a sincere believer is that of avoiding cursing and abusing, because Islam has prohibited such evil deeds. Ibn Mas'ud رضي الله عنه reported that the Prophet ﷺ said: "A believer does not taunt, curse, abuse nor talk indecently." [105] In another Hadith, narrated by Ibn Omar رضي الله عنهما the Prophet ﷺ said: "It is one of the greatest sins that a man should curse his parents." It was asked (by the people), "O Allah's Messenger! How does a man curse his parents?" The Prophet ﷺ said, "A man who abuses the father of another, man and the latter abuses the father of the former and his mother."[106]

A true believer should also avoid insulting the religion (Islam), which has become widespread in our societies, nowadays, especially among the ignorant and foolish. We seek refuge in Allah from such behaviour. Our Muslim scholars have unanimously agreed that any one who insults

[104] Ibid, See *"Fat'h al-Bari"* 5/261.
[105] At-Tirmidhi: Hadith No, 1740.
[106] Sahih al-Bukhari: 8/4.

Islam is an apostate; who must be killed and buried with disbelievers, if he fails to repent after three days. There is no power and no strength, save in Allah ﷻ.

7- A believer avoids backbiting and slandering:

A true believer does not backbite a fellow Muslim, nor mention anything that he would dislike to hear, even if it is true. Allah 3® says,

وَلَا تَجَسَّسُوا۟ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٢﴾

(And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, **Allah is the One Who accepts repentance,** Most ***Merciful}*** [107]

In a *Hadith* narrated by Anas *Ibn Malik the Prophet* £ ﷺ, *said: "When I* was taken up to heaven I passed by *people who* had nails of copper *and were* scratching their faces and their breasts. *I* said: 'Who are these *people,* Gabriel?' *He* ﷺ

[107] Surat al-Hujuraat: Verse 12.

replied: 'They are those who were given to back biting and who aspersed people's honour.'" [108]

Therefore, brothers and sisters in Islam, if you attend to a gathering where there is backbiting, you should defend the person being backbitten and mention his/her virtues if you know them; if you cannot do so, the least you can do is leave that gathering and save yourself from acquiring sins. The majority of people would normally join in and exploit the situation in order to have fun; they forget that they are piling bags of sins on their shoulders. On the authority of Abu ad-Darda, the Prophet ﷺ said: "He who defends the honour of a brother, Allah will shield his face against the Fire on the Day of Judgment." [109]

A true believer does not go about with calumnies among the people to rouse hostilities. Ibn Abbas narrated: Once the Prophet ﷺ, while passing through one of the graveyards of Madinah or Makkah heard the voices of two persons who were being tortured in their graves. The Prophet ﷺ said, "These two persons are being tortured not for a major sin (to avoid)." The Prophet ﷺ then added, "Yes! (they are tang tortured for a major sin). Indeed, one of them never

[108] Abu Dawud: Hadith 4860.
At-Tirmidhi classified it as Hadith *Hasan.*

saved himself from being soiled with his urine while other used to go about with calumnies (to make enmit between friends). The Prophet then asked for a green leaf of a date-palm tree, broke it into two pieces and put one on each grave. On being asked why he had done so, he replied "I hope that their torture might be lessened, till these get dried." [110]

Hudhaifah & reported that the Prophet said: "A *Nammam* (a person who goes about with calumnies among people) does not enter Paradise."[111]

8- A believer is modest:

A true believer is humble because modesty and humility are characteristics of religious and pious people. A wise scholar said: "Any person with a blessing is envied except the modest, the best people is one who occupies a high ranking position but is modest, who has the authority but forgives and who has power but he is just."

Allah ﷻ says in the Qur'an,

[110] Sahih al-Bukhari: 8/81.
[111] Agreed upon.

وَلَا تَمْشِ فِي ٱلْأَرْضِ مَرَحًا ۖ إِنَّكَ لَن تَخْرِقَ ٱلْأَرْضَ وَلَن تَبْلُغَ ٱلْجِبَالَ طُولًا ﴿٣٧﴾ كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُۥ عِندَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾

(And walk not on the earth with conceit and arrogance. Verily, **you can neither rend nor penetrate the earth, nor** can you **attain a stature like the mountains in height. All** the bad **aspects (self-conceit and arrogance) of these are** hateful in **the Sight of your Lord)** [112]

Our *Salaf Saleh* (the venerable forefathers) used to lead a modest life. People like Omar Ibn al-Khattab, he was strong in pre-Islamic era and after he embraced Islam. The strength of his faith helped him to humble himself before Allah and forsake the ephemeral pleasure of the world. It is reported that when Omar Ibn al-Khattab was a Caliph, he went one day to a forest, collected a heavy load of wood and carried it on his back. He came to Madinah and started walking on the street. When the companions saw him they said: 'Let us carry it,' but he replied: 'Who will carry my sins on the Day of Judgement. I realised that my soul has become a bit arrogant and I wanted to know its true nature.'

[112] Surat al-Isra': Verses 37-38.

This is Omar Ibn al-Khattab, who was promised Paradise by the Prophet tfc, *yet still* wanted to *humble his soul. Peop]e like Omar lived for the Hereafter, they loved Allah and All^ $£ loved them; they strived hard for the benefit of Islam, and so* Allah tfc supported them and made them *victorious.*

Brother and sister in Islam, a true believer is always modest, calm and composed, even in his style of walking. Allah jfc says,

وَعِبَادُ ٱلرَّحْمَٰنِ ٱلَّذِينَ يَمْشُونَ عَلَى ٱلْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ
ٱلْجَٰهِلُونَ قَالُوا۟ سَلَٰمًا ﴿٦٣﴾ وَٱلَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا
وَقِيَٰمًا ﴿٦٤﴾ وَٱلَّذِينَ يَقُولُونَ رَبَّنَا ٱصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ
عَذَابَهَا كَانَ غَرَامًا ﴿٦٥﴾ إِنَّهَا سَآءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾ وَٱلَّذِينَ إِذَآ
أَنفَقُوا۟ لَمْ يُسْرِفُوا۟ وَلَمْ يَقْتُرُوا۟ وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا ﴿٦٧﴾
وَٱلَّذِينَ لَا يَدْعُونَ مَعَ [illegible] j-lDfojJxL ُXi ig-fiَ[illegible]Xf ٱلَّتِى حَرَّمَ
ٱللَّهُ إِلَّا بِٱلْحَقِّ وَلَا يَزْنُونَ ۚ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾

/ ^nd *the* ***servants of the Most Beneficent (Allah) are*** *I those who walk* ***on the earth in humility and when the*** *ignorant* ***address them they say 'Peace!' Those who*** *spend the night* ***in adoration of their Lord, prostrate and*** *standing;* ***those who say: 'Our Lord! Avert from*** **us** ***the*** *Wrath of* ***Hell, for its Wrath is indeed*** **an** ***affliction*** grievous.' **Evil indeed is** ***it as an*** **abode, and as a place to** rest in. **And those who, when they spend, are not** extravagant **and not niggardly, but hold a just (balance)** between **those (extremes). Those who invoke not other** god along **with Allah, nor slay such life as Allah has** forbidden, **except for just cause, nor commit illegal** sexual **intercourse, for whoever does this shall receive** punishment) [113]

[113] Surat al-Furqan: Verses 63-68.

Behaviour

that one must avoid

|.Boastfulness **in Worship:**

Many people do not perform their worship nor carry out their deeds with a sincere heart, but to show off in front of others; this is considered as minor *shirk* (polytheism), we seek refuge in Allah from such acts. Allah ﷻ describes such people as hypocrites, He ﷻ says in the Qur'an,

إِنَّ ٱلْمُنَـٰفِقِينَ يُخَـٰدِعُونَ ٱللَّهَ وَهُوَ خَـٰدِعُهُمْ وَإِذَا قَامُوٓا۟ إِلَى ٱلصَّلَوٰةِ

قَامُوا۟ كُسَالَىٰ يُرَآءُونَ ٱلنَّاسَ وَلَا يَذْكُرُونَ ٱللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾

(Verily, the **hypocrites seek to deceive Allah, but it is He** Mo deceives **them. And when they stand up to pray,** they stand **up with laziness and to be seen of men, and** they do not **remember Allah, except a little}** [114]

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[114] Surat an-Nisa': Verse 142.

Behaviour that one must avoid

1-Boastfulness in Worship:

Many people do not perform their worship nor carry out their deeds with a sincere heart, but to show off in front of others; this is considered as minor *shirk* (polytheism), we seek refuge in Allah from such acts. Allah describes such people as hypocrites, He says in the Qur'an,

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[114] Surat an-Nisa': Verse 142.

In a *Hadith Qudsi* (those words of 4]]^

Prophet which are not part of the R$_{ev}$ on the tongue of His

Allah's Messenger said: ﷺ Allah the Most Hi

said: 'I am the One, One Who does not stanf^^ in need of a

partner. *If* anyone does anything i$_n$ which ne

anyone else with Me, *I shall* abandon him with« ,

associates with Allah.'"[115]

2- Swearing by other than Allah:

Swearing by other than Allah is *Haram*, many people swear by the *life of* their mothers or father, by the Prophet or by the Ka'bah, etc; all such *things* are forbidden. One must swear by Allah tfe.

Sa'id Ibn Ubaydah said: "*Ibn Umar 4** heard a man swearing: 'No, *I* swear by the Ka'bah.' Ibn Umar told him: 'Iheardthe Messenger of Allah say: ﷺ *He who swears* by anyone but Allah is polytheist.'"[116] In another Hadith, Abu Hurairah4 reported that the Prophet said: ﷺ "Do not swear by your fathers, or by your mothers, or by rivals to Allah; but swear by Allah only, and swear by Allah only when you are speaking the truth."[117] Buraidah Ibn al-Hasib 4narrated that the Prophet said: "He who swears by *Amanah*

[1,5] Sahih Muslim: Hadith No. *7114.*
[116] Sunan Abu Dawud: Hadith No 3245
[117] Ibid: 3242.

(Willfulness) is not one of our number."[118] Therefore, a sincere believer never swears by other than Allah ﷻ, otherwise he keeps silent.

3-Sitting with hypocrites:

Allah & has forbidden us to sit with hypocrites, innovators and evil-doers because they refute Allah's *Shari'ah* and make fun of Islam, scholars, and pious people. Therefore, whoever sits with them is like them. Allah -fe says,

فَإِن تَرْضَوْا۟ عَنْهُمْ فَإِنَّ ٱللَّهَ لَا يَرْضَىٰ عَنِ ٱلْقَوْمِ ٱلْفَٰسِقِينَ ﴿٩٦﴾

(If you are pleased **with them, certainly Allah is not** pleased with the **people who are *Al-Fasiqun*** (disobedient))[119]

And He & also says,

وَإِذَا رَأَيْتَ ٱلَّذِينَ يَخُوضُونَ فِىٓ ءَايَٰتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا۟ فِى حَدِيثٍ غَيْرِهِۦ ۚ وَإِمَّا يُنسِيَنَّكَ ٱلشَّيْطَٰنُ فَلَا تَقْعُدْ بَعْدَ ٱلذِّكْرَىٰ مَعَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٦٨﴾

[118] Ibid: 3247.
[119] Surat at-Tawbah: Verse 96.

(And when you see those wlm · **engage in**

conversation about Our Verses (of the Qur' **' H**

***mocking at them, stay away* from them till they t J '**

another *topic. And if Satan* **causes you to fom** f * '

after *the* **remembrance do not sit in the company**

***people who are the Zalimun (polytheists,* wrongs**

ete» [120]

Accordingly, a *sincere believer does not sit in the company of the hypocrites, innovators and evil-doers,* but he is al^ *in the company of pious people.*

4-Keeping apart from a Muslim for** more than three **days:

Some people quarrel with each other for evanescent worldly gains in excess of three days, and sometimes it extends to months and years for *silly reasons. These* people have followed the accursed Satan, who has caused a rift between them. Each one displays power and bravery to his opponent; they are the party of Satan and the party of Satan arealways losers. Therefore, Islam has forbidden Muslims to quarrel because it causes division and *disunity* among the Muslim community. The Prophet has ﷺ forbidden his *Ummah from* quarrelling.

[120] **Surat al-An'am: Verses 68.**

AbuHurairah^ reported that the Prophet said: "It is ﷺ notallowable for a believer to keep apart from a believer for more than three days. If three days pass, he should meet him and greet him with Salaam, and *if he replies to it* they would both share in the reward; but *if he does not reply he would* bear his sin (according to Ahmed's version); and the one who gives the salutation would have overcome the sin *of keeping apart."* [121] *In another Hadith,* narrated by Abu Hurairah the *Prophet said: "It is* ﷺ *not* allowable for a Muslim to *keep apart from his brother for more than three days, for the one who does so then dies would enter Hell."* [122]

Deprived of **Allah's Forgiveness until they reconcile:**

Abu Hurairah 4> reported that the Prophet said ﷺ "The gates of Paradise are not opened but on two days, Monday and Thursday, and then every servant (of Allah) is granted pardon who does not associate anything with Allah, except the person in whose (heart) there is rancour against his brother. And it would be said: 'Look towards both of them until there is reconciliation; look towards both of them until there is reconciliation; look towards both of them until there is reconciliation.'" In the Hadith of Suhail the words are:

[U] Sunan Abu Dawud: Hadith No. 4894.

® Ibid: 4896.

"(Those would not be granted pardon, while boycott each other." [123]

Keeping apart from a Muslim is like shedding his blood: Abu Khurash al-Aslami reported that the Prophet said: "Keeping apart from a Muslim brother for a year is like shedding his blood."[124]

Therefore, those people engaged in a quarrel should return to the Path of Allah and repent in order to save themselves from the Wrath and Punishment of the Lord. As for a true believer, he would never quarrel with his fellow Muslim, because his soul and character are full of *Iman*. On this occasion, the Prophet sB said: "A believer to another believer is like a building whose *different* parts reinforce one another. The Prophet then clasped his hands with the fingers interlocked (while saying that)." [125]

In another Hadith, on *the* authority of an-Nu'man Ibn Bashir, the Prophet said: "You see the believers, as regard their being merciful among *themselves*, showing love among themselves, and being kind, resembling one body, so that

[123] **Sahih Muslim: 4/1988.**
[124] **Sahih ai-Bukhari: 406.**
[125] **Agreed upon.**

any one part of the body is not well, then the whole body shares the sleeplessness (insomnia) and fever with it." [126]

5- Worshipping the Graves:

One of the worst innovations that a Muslim should avoid is worshipping graves. Some people visit graves, walk around them, offer sacrifices to those buried there, prostrating themselves before them and seeking their forgiveness and help; for example a sterile woman might ask for a child, a sick person seeks healing, etc.

Subhaan Allah, they visit the graves and ask dead people to help them; these ignorant people forget that the Healer and the Provider is Allah tfe. He tB says in the Qur'an:

وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ وَإِن يُرِدْكَ بِخَيْرٍ

فَلَا رَآدَّ لِفَضْلِهِۦ ۚ يُصِيبُ بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۚ وَهُوَ ٱلْغَفُورُ

ٱلرَّحِيمُ ﴿١٠٧﴾

(If Allah touches you **with hurt, there is none who can** remove it but He; and **if He intends any good for you,** there is none who can keep back **His Favour which He**

[126] Ibid.

causes to reach whomsoever of h

AndHeisfheOft.Forg**ivm**8'**Most** H's' **e**x He

^er cifii|) 12? H

And in another verse Allah says, ﷻ

أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ وَيَجْعَلُكُمْ خُلَفَآءَ ٱلْأَرْضِ ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٦٢﴾

<Is not He (better than your gods) Who responds to the **distressed one, when he calls Him, and Who** removes the **evil, and makes you inheritors of the** earth, generation **after generation. Is there any** *Ilah* **(god)** besides AW? **Little is *it that you* remember}** [128]

Allah tfc *listens to man's cry of agony* and relieves his *suffering, and He has* ﷻ *given him superiority over other creation on this earth. But, for those who forget Allah and seek the help of others, Allah* tfe *says,*

إِنَّ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ عِبَادٌ أَمْثَالُكُمْ ۖ فَٱدْعُوهُمْ فَلْيَسْتَجِيبُوا۟ لَكُمْ إِن كُنتُمْ صَٰدِقِينَ ﴿١٩٤﴾

[127] **Surat Yunus: Verse 107.**
[128] **Surat an-Naml: Verse 62.**

(Verl l)' th°se **wh°m y°u ca H upon besides Allah are** laves like you- **So call upon them and let them answer** vflU ifyou are truthful} [129]

false gods, whether man made idols or deified men, ideas or superstitions, have no existence of their own, independent of blah's Creation. They are Allah's Creatures, and like servants are subject to His Authority. Deified men are not the real men they represent, but false distorted images of them. They cannot help themselves; how can they help others?

Allah ﷻ also says,

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا۟ مِن دُونِ ٱللَّهِ مَن لَّا يَسْتَجِيبُ لَهُۥٓ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ وَهُمْ عَن دُعَآئِهِمْ غَٰفِلُونَ ﴿٥﴾

(And who is **more astray than one who calls (invokes)** besides Allah, **such as will not answer him till the Day of** Resurrection, **and who are even unaware of their calls** (invocations) **to them?)** [130]

[128] m^ratal-A'raf: Verse 194
*al-Ahqaf:Verse5.

The **Prophet a said: "Wh**oever d

anything other than Allah as » „• "* '*le sill i. val ,0 A«>h. would enter **Hellfire."**[13]

A true believer does not follow his desir e, follows Allah's Path and Guidance, and benefits in a-1"11 nts In th's worlds the Hereafter. Allah & says,

♦وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ (dp)

(And your Lord has decreed that you worship none Im **Him>** [132]

A true *believer resorts to Allah in* times of misfortune and *fortune, because He* ﷻ *is the only One Who* can *heal* or harm **anyone;** *Allah says,*

إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَنَهَرٍ ﴿٥٤﴾ فِى مَقْعَدِ صِدْقٍ عِندَ مَلِيكٍ مُّقْتَدِرٍۭ ﴿٥٥﴾

^Verily, the pious ***people will be in the*** midst of Gardens **and Rivers** ***(Paradise), in*** **a seat** ***of*** **truth** (Paradise), near **the Omnipotent King** ***(Allah))*** [133]

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[131] *Sahih al-Bukhari: 6/24.*
[132] **Surat al-lsra': Verse 23.**
[133] **Surat al-Qamar: Verses 54-55.**

6- Borrowing **with the intention of not paying back:**

One of the strangest things that is prevalent in our societies, nowadays, is borrowing money for no good reason, but only 10 buy extravagant food, clothes, cars, or new furniture, etc, and with the intention of either not repaying the loan or delaying its payment. This leads to wasting people's money and violating their rights. It may sound simple, for reckless and irresponsible people, but it is, in fact, very serious because Allah has warned us against it; He it says,

۞ إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا۟ ٱلْأَمَٰنَٰتِ إِلَىٰٓ أَهْلِهَا ﴿٥٨﴾

(Verily, Allah **commands thatyou should render back the trusts to those, to whom they are due>** [134]

The Prophet S said: "Whoever borrows money from people with the intention of paying it back, Allah would pay it for him, but whoever borrows it with the intention of wasting it, Allah would destroy him." [135] In another Hadith, narrated by Abu Musa' al-Ash'ari the Prophet said: "After the grave sins which Allah has prohibited, the greatest sin is that a man should die while he has left his debt unpaid, yet has

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[134] Surat an-Nisa': Verse 58.
[135] ahlh alPBukhari: *"Fat 'h al-Bari", 51/54.*

not left anything with which to pay it off, and so meets Him with it." [136]

The debtor is denied Paradise until his debts are paid, even **though** he dies as a martyr. Muhammad Ibn Abdulah Ibn Jahsh reported that the Prophet said: "Glory be to Allah, Glory be to Allah! What severity has come d$_{Ov}$ nothing We said nothing all day and night and experienced but good till the morning. Then I asked Allah's Messenger* what was the severity which had come down, and here* "It has to do with debts. By Him in Whose Hand Muhammad's soul is, if a man were to be killed in Allah's Path *then come to life, be killed again* in Allah's Palh then come to *life, and be killed once more in Allah's* Path th *come to life owing a debt, he would not enter Paradise till his debt was paid."* [137]

Abu *Hurairah reported that the Prophet £ said: "Thesoul of a deceased believer is held back on account of his debt, till the debt is discharged."* [138] *Therefore, a true believer always pays back his debt and does good deeds, seeking the Pleasure and Paradise of Allah ijg. Allah is says, (and be* ***quick for forgiveness from your Lord, and*** *for Paradise*

[136] *Sunan Abu Dawud: Hadith No. 3336.*
[137] *An-Nasa 'i and ''Sahih al-Ja 'mi 3594".*
[138] *At-Tirmidhi: Hadith No. 947.*

as wide as are the **heavens and the earth, prepared for** the pious)[119]

7. Lowering one's garments:

A true believer should always avoid dragging his lowered garment, because Allah tJg has forbidden us to do so.

Abu Dhar %> narrated that the Prophet observed: "There are three (persons) with whom Allah, on the Day of Resurrection, would neither speak to, nor look at, nor absolve; for there is a painful chastisement for them." The Messenger of Allah repeated this three times. Abu Dharr remarked: "They failed and lost; so who are these people, Messenger of Allah?" Upon this he explained: "They are: the dragger of the lower garment, the recounter of obligations, and the seller of goods by false oath." [140]

[139] Surat Al-Imran: Verse 133.
[140] Sahih Muslim: 1/102.

Conclusion

Praise be to Allah, the Lord of the worlds, and Peace and Blessing be upon our beloved Prophet Muhammad ﷺ, on his household and Companions.

Brothers and sisters in Islam, many thanks and praise be to Allah K for helping us complete this book; we ask Allah ﷻ Io make us among those who hear and obey His Orders and Commandments, and thus be included among the righteous guided people.

In short, a true believer is one who leads his life according to the Book of Allah and the Sunnah of His Prophet fg, so that they would become a light and a guidance for him throughout his entire life. Allah has summarised the life of a true believer in the Qur'an, He says,

JJ £cLl ٱلْمُؤْمِنُونَ ﴿١﴾ JiAll (J ji-A صَلَاتِهِمْ خَٰشِعُونَ ﴿٢﴾ وَٱلَّذِينَ

هُمْ عَنِ ٱللَّغْوِ مُعْرِضُونَ ﴿٣﴾ وَٱلَّذِينَ هُمْ لِلزَّكَوٰةِ فَٰعِلُونَ ﴿٤﴾

وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ ﴿٥﴾ إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ
أَيْمَٰنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾ فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ
ٱلْعَادُونَ ﴿٧﴾ وَٱلَّذِينَ هُمْ لِأَمَٰنَٰتِهِمْ وَعَهْدِهِمْ رَٰعُونَ ﴿٨﴾ وَٱلَّذِينَ هُمْ
عَلَىٰ صَلَوَٰتِهِمْ يُحَافِظُونَ ﴿٩﴾ أُو۟لَٰٓئِكَ هُمُ ٱلْوَٰرِثُونَ ﴿١٠﴾ ٱلَّذِينَ
يَرِثُونَ ٱلْفِرْدَوْسَ هُمْ فِيهَا خَٰلِدُونَ ﴿١١﴾

{Successful indeed are the believers; those who offer **their prayers with all solemnity and full submissive!®; those who turn away from *Al-Laghw* (false, bad** or vain **talk, etc); and those who pay *the Zakaat*\ and those** who ***guarded their*** **chastity, except from their wives** or **whatever *their right* hands possess, - *for* then, they** are **free from blame. But whoever seeks beyond that,** then **those are *the transgressors; those who* are faithfully** true **to *their trusts and to their covenants;* and those** who **strictly *guard their Salawaat (five* compulsory *congregational prayers at their fixed stated* hours). These are *indeed the inheritors, who shall inherit the Firdous (Paradise). They shall dwell therein, forever)*** [141]

[141] *Surat al-Mu'minun: Verses 1-11.*

{lie above are the true believers, as defined by their Lord in tijs Book, Who wants them to be strong and to defend His Religjon. Whoever contains these qualities, Allah has prepared for him Paradise, which is as wide as the heavens jthe earth, ready for the pious; but whoever forsakes these qualities, he must return to Allah and repent, in order to save himself from Hellfire.

SUPPLEMENTARY READING

Extracts from the Books

WINNING THE HEART OF YOUR HUSBAND

And

WINNING THE HEART OF YOUR WIFE

By: Ibrahim Ibn Saaleh Al-Mahmud

Obedience to the Husband:

Islam has given women rights, but also ww a obligations. One of the most significant is t0Wardh The following are Ahaadith which order a woman husband:

The Prophet S said: "When a woman observes her fa obligatory prayers, fasts during *Ramadan,* preserves to chastity and obeys her husband, she may enter by any gateof Paradise she wishes." [9]

The Prophet B said: "If a woman dies while her husband ms *pleased* with her, she *will enter Paradise."* [10]

The Prophet & said: "If a husband calls his wife to hisbedfi.e. to have sexual relations) but she refuses and causes him io sleep in anger, the *Angels would* curse her till morning.""

The Prophet *& said: "If I were to order* anyone to prostrate *himself* before another, I should order a woman to prostrate herself before her husband." [12]

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[9] **Reported by Ibn Hibban, al-Bazzaar, Imam Ahmed Ibn** Hanbal, at-**Tabarani and al-Baani.**
[10] **Reported by at-Tirmidhi.**
[11] **Agreed upon.**

When the Prophet & was asked which woman was best he replied, "The one who pleases (her husband) when he looks aiher, obeys him when he gives a command, and does not go against his wishes, in regard to her person or property, by doing anything which he disapproves." [13]

Therefore, wives who have had a problem in their marriage should be reconciled to their husbands and open a new chapter of a happy relationship.

The choice of a good wife:

A good wife is the cause of happiness in this world. She helps her husband to obey Allah tJg, and offers him spiritual tranquility and peace. The Prophet B said: "Life is a pleasure and the best of its pleasures is a good wife." [14]

Islam has ordered a man to consider carefully the choice of bis future wife. He has to try to make sure that she should be ?°od wife and that she would practise all her religious ligations. If a wife knows nothing about Islam and does nM Meet her religious obligations, she would make a fool of ^husband in front of people and spoil his life. The Prophet

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ii^P°ned by at-Tirmidhi and Ibn Hibban.
ported by at-Tirmidhi, an-Nasa'i' and al-Bayhaqi.
Reported by Imam Muslim.

& has insisted that a
according to rel i gi0Us X^S s

would be a help and , because such a ;
support for her
.
.mportant concern as a MuslinuhatMis ^1(l

The Prophet » said: "If Allah has blessed M"lt
good wife, He % has helped him with half of his relj^
he should fear Allah with regard to the other half."[15]

On the authority of Sa'd Ibn Abu Waqqas the Propfaj said: "Four things are the cause of happiness: A good <i large house, good neighbour, and comfortable mad transport. But four things are the cause of misery: A tel neighbour, a bad wife, an uncomfortable means of lianspa and a small house." [16]

The *Prophet & said: "The best* woman among you is* who pleases her *husband when he* looks at her, obeys 1® when he orders her, *and is faithful towards* him regarding^ person *and his property if he is absent."* [17]

The Prophet said: "A woman is married for four tW i.e., her wealth, her *family* status, her beauty, and her

[15] **Reported by** *Al-Hakim.*
[16] **Reported by Ibn Hibban.**
[17] **Reported by an-NasaT and al-Ira'qi classified it** as Sahih.

religion. so y°u stald marry the religious woman
(otherwise) you would be a loser." [18]

On the authority of Thawbaan "We were with the prophet $ on one of his journeys when the verse,

۞ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّ كَثِيرًا مِّنَ ٱلْأَحْبَارِ وَٱلرُّهْبَانِ
لَيَأْكُلُونَ أَمْوَٰلَ ٱلنَّاسِ بِٱلْبَـٰطِلِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ ۗ
وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ وَلَا يُنفِقُونَهَا فِى سَبِيلِ
ٱللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾

(those who hoard up **gold and silver, and spend it not in** the Way of Allah, **announce unto them a painful** torment}[19] was revealed. One of his Companions said, "It was revealed about gold and silver. Would that we knew which property is best, so that we might acquire it!" He replied. The best property is a tongue which mentions

it
Wupon.
Al-
T*h: Ver Se 34

Allah, a grateful heart, and a believing wife who helps a man with his faith."[20]

Co-operation between the husband and wife in obeying Allah ﷻ results in a mutual understanding between them. Co-operation is the symbol of a Muslim society, Allah ifc says,

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُحِلُّواْ شَعَٰٓئِرَ ٱللَّهِ وَلَا ٱلشَّهۡرَ ٱلۡحَرَامَ وَلَا ٱلۡهَدۡيَ وَلَا ٱلۡقَلَٰٓئِدَ وَلَآ ءَآمِّينَ ٱلۡبَيۡتَ ٱلۡحَرَامَ يَبۡتَغُونَ فَضۡلٗا مِّن رَّبِّهِمۡ وَرِضۡوَٰنٗاۚ وَإِذَا حَلَلۡتُمۡ فَٱصۡطَادُواْۚ وَلَا يَجۡرِمَنَّكُمۡ شَنَـَٔانُ قَوۡمٍ أَن صَدُّوكُمۡ عَنِ ٱلۡمَسۡجِدِ ٱلۡحَرَامِ أَن تَعۡتَدُواْۘ وَتَعَاوَنُواْ عَلَى ٱلۡبِرِّ وَٱلتَّقۡوَىٰۖ وَلَا تَعَاوَنُواْ عَلَى ٱلۡإِثۡمِ وَٱلۡعُدۡوَٰنِۚ وَٱتَّقُواْ ٱللَّهَۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ ٢

﴾Help you one another in virtue and piety﴿ [21]

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[20] **Transmitted by Imam** *Ahmed, at-Tirmidhi and Ibn Majah.*
[21] *Al-Ma'idah:* **Verse 2.**

fOphet & also encouraged a couple to help each other to ■li a perfect level of in Faith. He ﷺ urged them to worship ^sincerely, especially during the "Night Prayers".

^Hutairah & said that the Prophet said: ﷺ "May Allah law mercy on a man who gets up at night and prays, and ideas his wife; if she refuses, he should sprinkle water on her face. May Allah have mercy on a woman who gets up at night and prays, and awakens her husband; if he refuses, she should sprinkle water on his face." [22]

Abu Saeed al-Khudri said that the Prophet S said: "When a man himself wakes at night and wakens his wife and they pray two *Rak'ahs* together, they are recorded among the men and women who make much mention of Allah."[23]

An old woman whose face was shining with joy and beauty was asked: "What sort of makeup do you use?" She said: "I use the Truth for my lips, the remembrance of Allah for my voice, the lowering for my eyes, the performance of good deeds for my hands, sincerity and honesty for my body, the love of Allah for my heart, wisdom for my mind, the

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[22] Transmitted by Imam Ahmed, Abu Dawud, an-Nasa'i', Ibn Majah, Ibn Hibban and al-Hakim.
[23] Abu Dawud, an-Nasa'i', Ibn Majah, al-Hakim, adh-Dhahabi, and al-Iraqi.

obedience of Allah for my soul and Faith *(Eemaari)* f Or my desire."

~~The Right of the~~ H us b an j over his Wife:

The rights of the husband over his wife are greater than her rights over him, because Allah $£ says,

وَٱلْمُطَلَّقَٰتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَٰثَةَ قُرُوٓءٍ ۚ وَلَا يَحِلُّ لَهُنَّ
أَن يَكْتُمْنَ مَا خَلَقَ ٱللَّهُ فِىٓ أَرْحَامِهِنَّ إِن كُنَّ يُؤْمِنَّ بِٱللَّهِ وَٱلْيَوْمِ
ٱلْءَاخِرِ ۚ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِى ذَٰلِكَ إِنْ أَرَادُوٓا۟ إِصْلَٰحًا ۚ
وَلَهُنَّ مِثْلُ ٱلَّذِى عَلَيْهِنَّ بِٱلْمَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ
وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾

Kbut men have a degree over them j [25]

and the Prophet a said: -If were to order anyone to prostrate himself before another, I should order a woman to [25]

[25] **Al-Baqarah: Verse 228.**

pirate herself before her husband." [26]. The Prophet said: ﷺ

■[a husband calls his wife to his bed (i.e. to have sexual Rations) and she refuses and causes him to sleep in anger, the \ngels will curse her till morning."[27].

The Prophet & said to the aunt of Hissin Ibn Mihsan, when she mentioned her husband, "Make sure that you obey him, because he is your Paradise or Hellfire (i.e. if you obey him you will enter Paradise, but if you disobey him you will enter Hellfire)."[29]

Sheikh al-Islam, Ibn Taimiyyah, said: "A woman in her husband's house is like a slave and a captive. She has no right to go out of the house without her husband's permission, even if her parents order her to do so. This is the consensus of the majority of scholars. And if the husband decides to move to another place, after fulfilling all his religious obligations regarding his wife, but her father objects to her moving, she should not obey her parents but should follow her husband. In this case, her parents have transgressed because they have no right to order their daughter to disobey her husband. Also, she should not obey her mother if she orders her to ask her husband to divorce

[26] Transmitted by at-Tirmidhi.
[21] Agreed upon.
« Transmitted by at-Tirmidhi, Imam Ahmed, an-Nasa'i', and al-Hakim.

her, nor irritate him so that he would consider divorcing her, such as by demanding too much support, clothes and dowry. This, if the husband obeys Allah *5sg and treats his wife with love and kindness, the wife should not, by any means, take orders from her parents.

On the authority of Thawbaan, the Prophet & said: "If any woman asks her husband for divorce without some strong reason, the odour of Paradise will be forbidden to her." In another Hadith: ' "Women who withdraw themselves from their husbands or persuade their husbands to divorce them for a compensation are hypocrites."[33]

However, if her parents order her to obey Allah and the Prophet i^>, by performing *Salaat* in their appointed times, by telling the truth, by fulfilling her duties and not spending her money lavishly, she must obey them. In addition, if the husband asks his wife to do something which Allah has forbidden, or forbids her to do what Allah has ordered, she should not obey him, because the Prophet said: "A creature should not be obeyed when it involves disobedience to the Creator." [34] If a king orders one of his servants to disobey Allah, he should not obey him, so how could a

[33] Transmitted by Abu Dawud, at-Tirmidhi, an-Nasa'i' and Abu Hatim in his 'Sahih'.
[34] Transmitted by at-Tirmidhi.

woman obey her husband, or one of her parents, yet disobey ^9 All good things come from obeying Allah and His ilessenger while all bad things emanate from disobeying jllahfc and His Messenger ﷺ."

[heUpbringing **of the Children:**

One of the most important obligations for a wife, if she wants to win the heart and pleasure of her husband, is to give his children an Islamic education. She should instill in them the love of Allah and His Messenger and bring them up knowing the true Islamic Faith.

A child's mind is like Radar, detecting everything he hears and sees in front of him. If his mother is honest, chaste, truthful and brave, the child would thus be raised in a healthy and respectable environment. However, if a mother goes astray and has immoral and corrupt principles, the child would inherit those bad qualities from her. Even if a child is bom on *al-Fitrah* (Islam), his parents should guide him on the straight Islamic path and teach him the true Faith; otherwise he would be led in the wrong direction, if they had neglected his education. The Prophet was right when he

« Fatu'wa' of Sheikh al-Islam Ibn Taimiyyah, Vol.32, p.262-264.

said: "No child is bom except on *Al-Fitrah* (Islam) and then his parents make him Jewish, Christian, or Magian."[42]

Imam Al-Ghazaali drew up this list of the aims of an Islamic education.

1- To teach them the Qur'an, the biography of the Prophets and Messengers of Allah, and Shari'ah.
2- To teach them to obey their parents, and respect their teachers and elders.
3- To keep them away from bad company, because behaviour and manners are learned automatically by imitation.
4- To honour and reward them publicly, if they perform a good deed. However, if they commit an bad deed, they should be reprimanded in private, but not scolded publicly, especially, in front of their friends. They should also be encouraged to be modest.
5- To get them used to endurance and patience.
6- To get them used to a rough life, not a life of ease and comfort.
7- To prevent them from insulting, swearing and idle talk.

[42] Sahih al-Bukhari on the authority of Abu Hurairah.

j warn them against wrongdoing and committing sins, such as theft, disloyalty, obscene language, and unlawful earnings.

i). To allow them to do some physical education, but only after having completed their Islamic duties and education.

10-To care for and educate children from birth, as their souls are still pure and fresh, because everything that is taught to a child is engraved in his mind, be it good or bad.[43]

lask Allah to grant us righteous offspring.

A sincere word of advice[44]

This advice contains some valuable lessons:

Sister in Islam, Islam has honoured you and given you rights and obligations, which no other woman anywhere has ever achieved before. These rights and obligations are incomparable to those of other human civilization. They entitle you, sister, to be proud of your religion (Islam) and hold fast to its teachings, which are the path to your happiness in this world and the Hereafter. Therefore, in order

[43] Sheikh Ahmed al-Hisin, *Al-Mar 'ah ai-Muslimah Amama at-Tahaddiyyaat*". [116]

[44] Saeed al-Jandoul: from the book "*Al-Jins An-Na'im Fi Dhili Al-Islam*".

to know your full rights, which Islam has granted you, you should study it thoroughly and deeply. This would enable you to see clearly that this glorious religion has given you much more than what some Muslim women, who have been influenced by the western culture, are claiming they have achieved in today's world. These westernized Muslim women are encouraged to believe that Muslim women have no rights; that is why they are wrongly driven to fight for a cause, which has no roots in our Muslim Society.

Sister in Islam, you are living under the banner of Islam, which is complete and covers all aspects of life. You are respected and fully protected by the laws of this religion. Accordingly, you should have your own personality, which is different from that *of* disbelievers'. By abiding by the Orders and Laws of Allah tJsj, you would give a perfect example and a shining image of a righteous Muslim woman. By your moral values and good behaviour, you would give the best example of honesty, chastity, *and purity*.

Sister in Islam, do not be misled by *the* allurement of this world; the traditions and civilization of the West. If you do so, you would end up a loser. You should know the difference between what is good from what is bad for you. You should avoid the example of women who reject their

islaniic moral principles and faith. Sister in Islam, Islam has jluminated your mind, so do not follow the course of any woman who has a different faith and principles from yours. You should adhere to your faith and ethics, because you are on the right path while others are wrong. Moreover, you should be patient when you are subjected to the criticism and condemnation of deviant and corrupt people. The struggle between right and falsehood, between good and evil, and between righteous people and evil ones will go on till the Day of Resurrection.

Sister in Islam, by following the Right Path and by your good behaviour, you will provide society with a good and respectable generation, which knows its obligations toward Allah and society. Sister, you are the only one capable of making your home a school, in which your children will learn everything that is good and beautiful. You should strive to bring up a generation based on moral values and ethics. Do not hand your children to a non-Muslim nursemaid or send them to a non-Islamic school. If you do so, you would contribute, intentionally or unintentionally, in guiding them to a religion and faith other than theirs. Sister, do not be responsible for your children's deviation and misguidance, because Allah '■jg accepts no other religion except Islam

You should not risk sending your children to a non-Islamic school and expect an Islamic education. Sooner or later, you would end up with children who are spiritually and intellectually inclined toward their non-Muslim teachers. They would have different traditions, principles and values. Never think that a non-Muslim teacher or school would give your children an Islamic education.

Sister in Islam, the Prophet & said: "None of you will have faith till he desires for his brother (in Islam) what he desires for himself." Therefore, 1 hope that you will be committed, in all aspects of life, to Allah's Orders, and avoid all that displeases Him By. doing so, you would achieve happiness, both in this world and the Hereafter.

Winning The Heart Of Your Husband

A Muslim woman who holds fast to Islamic values and fkprinciples knows how to win her husband's heart. The following are of the most important reasons for winning your husband's heart:

1- Obedience to Allah fa.

2- Abstention from sins.

1- Showing obedience and kindness towards one's husband.

4- Cleaning the house and purity of the wife.

5- Providing an Islamic education for one's children.

6- Looking after one's husband.

7- Welcoming one's husband with a smile and preparing a good atmosphere for him.

8- Showing love and respect toward him.

9- Showing respect toward his family, especially bj$_s$ parents.

10- Showing good manners and morals toward one's husband, because morals are the real beauty. It is really s»d»s«$_s$o$_{wMttstawomenw'h\ few}$ ıt moral values.

They raise their voices in r ... front their husbands and 7" ' a' elder' y People, ner a re arrogant and respectful. Is this the conduct of a Muslim woman?

Allah says ﷻ

وَٱلْكَٰظِمِينَ ٱلْغَيْظَ وَٱلْعَافِينَ عَنِ ٱلنَّاسِ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٣٤﴾

(Those who control their wrath and are forgiving toward mankind; Allah loves the righteous ones> [45]

Al so the Prophet ﷺ has encouraged us to have moral values; he & said: "Kindness is the best character." [46] He & also said. "The heaviest thing in the balance of a believer is good character, for Allah hates ill-mannered and the corrupt people. ' [7] The Prophet said: "The most beloved Servants of Allah, to Allah Himself, are the ones who have the best character and manners." [48]

The Prophet ﷺ was asked about the things that makes people enter Paradise most. He & replied: "The thing which most

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[45] **Surat Al-Imran: Verse 134.**
[46] **Sahih Muslim.**
[47] **Sahih** *Al-Ja 'mi '.*
[4E] **Sahih** *Al-Ja 'mi '.*

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■ fearofA'lahan

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[49] Transmitted by at-Tirmidhi, Imam Ahmed, Ibn Majah

aMlb"Hibba n

Very important books relating to subject

Winning The Heart Of Your Wife

Treating her with kindness:

Allah ﷻ says:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا يَحِلُّ لَكُمۡ أَن تَرِثُواْ ٱلنِّسَآءَ كَرۡهٗاۖ وَلَا
تَعۡضُلُوهُنَّ لِتَذۡهَبُواْ بِبَعۡضِ مَآ ءَاتَيۡتُمُوهُنَّ إِلَّآ أَن يَأۡتِينَ
بِفَٰحِشَةٖ مُّبَيِّنَةٖۚ وَعَاشِرُوهُنَّ بِٱلۡمَعۡرُوفِۚ فَإِن كَرِهۡتُمُوهُنَّ
فَعَسَىٰٓ أَن تَكۡرَهُواْ شَيۡـٔٗا وَيَجۡعَلَ ٱللَّهُ فِيهِ خَيۡرٗا كَثِيرٗا ١٩

(And live with them honourably) *[An-nisa'* 19].

The prophet £ said: "Act kindly towards women, for a woman has been created from a rib, and the most crooked part of a rib is its upper part. So, if you attempt to straighten it, you will

break it, but if you leave it, its crookedness will remain there. So act kindly towards women." [Agreed upon]

The prophet ﷺ also said: "Beware. Act kindly towards women, for they are married women with you. You have no right over them, except if they commit some obvious abomination. So, if they should commit that, then leave them in their beds (alone) and give them a beating without molesting (them). If, they obey you, do not then try to find any excuse against them." Reported by *At-Tirmidih.*

"Many of us have heard stories of men treating their wives badly, as if they were slaves of an oppressive master. They insult and torment them, and in some incidents they even beat their faces. As a result, the house becomes an unbearable hell." "Towards a Muslim Family," by *Istanbuli.*

This behaviour is not a quality of the pious. Islam has forbidden such conduct, and the last commandment of the Prophet £ was: "Act kindly towards women." [Agreed upon]

Mua'wiyah Ibn Ubayda reported, I said, "Allah's Messenger, what is the right of the wife if one of us comes upon her?," the Prophet £ replied, "It is that you feed her when you eat food, and provide her with clothes when you

.^yourself, and that you do not beat her face, nor revile

nor 'eave ^er a'one exceP l in a h°use ■" ^eporte(^ by

Ahmed, Abu Dawud and *Ibnu Ma'ja.*

Muslim Brother:

I remind you to be gentle to your wife, treat her nicely and respect her, particularly in front of the children, because if you underestimate her personality, this might lead to serious consequences. The Prophet said: "The most perfect of the believers in faith is he who is the most excellent of them in morals, and the best of you are they who are best to their wives." Reported by *at-Tirmidhi* and categorized it as *(Hasan).*

Brother:

Do not look for perfection in this universe; but accept what is best! haven't you thought about yourself, whether you are perfect or not? In reality, we are all in the same position; there is no need to demand perfection from others while we are drowned in our own flaws and shortcomings; seizing the opportunity to exploit a woman's weakness and needs. If we were stronger than her, Allah is stronger than us. The Prophet * "d: "A Wever "1 not hate a believing woman. If he

dislikes any of her characteristics, he would be pleased with another one." Reported by Imam *Muslim.*

A man asked al-Hassan Ibnu Ali 4s,,"1 have a daughter and she is getting married, to whom shall *I give* her?" *Al-Hassan Ibnu* Ah then replied; "Marry her to someone who fears Allah, if he loves her. he would be kind to her. *If he dislikes her, he* would not treat her unjustly." *[al-iqdulFareed}.*

The wife's rights:

1 - to have good company, Allah says

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا يَحِلُّ لَكُمْ أَن تَرِثُوا۟ ٱلنِّسَآءَ كَرْهًا ۖ وَلَا

تَعْضُلُوهُنَّ لِتَذْهَبُوا۟ بِبَعْضِ مَآ ءَاتَيْتُمُوهُنَّ إِلَّآ أَن يَأْتِينَ

بِفَـٰحِشَةٍ مُّبَيِّنَةٍ ۚ وَعَاشِرُوهُنَّ بِٱلْمَعْرُوفِ ۚ فَإِن كَرِهْتُمُوهُنَّ

فَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا وَيَجْعَلَ ٱللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾

<And live with them honourab|y> [an—Nisa>. 19j

;. to receive a good education; we should teach a woman everything she needs regarding her *deen.*

j-enjoining what is good on her and forbidding what is evil, Allah At says:

وَأْمُرْ أَهْلَكَ بِٱلصَّلَوٰةِ وَٱصْطَبِرْ عَلَيْهَا ۖ لَا نَسْـَٔلُكَ رِزْقًا ۖ نَّحْنُ

نَرْزُقُكَ ۗ وَٱلْعَـٰقِبَةُ لِلتَّقْوَىٰ ﴿١٣٢﴾

(And enjoin prayers on your family, and be patient in performing them) *[Taha-.* 132]',

in Surat *at-Tahrim:* verse 6, Allah -fe says:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا ٱلنَّاسُ

وَٱلْحِجَارَةُ عَلَيْهَا مَلَـٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ ٱللَّهَ مَآ

أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

(O you who believe! Ward off from yourselves and your families a fire (hell) whose fuel is men and stones)

4- moderation in one's jealousy,

5- to receive a dowry, Allah -te says:

وَءَاتُوا۟ ٱلنِّسَآءَ صَدُقَـٰتِهِنَّ نِحْلَةً ۚ فَإِن طِبْنَ لَكُمْ عَن شَىْءٍ مِّنْهُ

نَفْسًا فَكُلُوهُ هَنِيٓـًٔا مَّرِيٓـًٔا ﴿٤﴾

{And give to the women (whom you marry) their dowry with a good heart, but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allah has made it lawful)) *[qn-Nisa'*: 4],

6- to receive support, Allah -fe says;

jl Sljl ۞ وَٱلْوَٰلِدَٰتُ يُرْضِعْنَ أَوْلَـٰدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ ۖ لِمَنْ

يُتِمَّ ٱلرَّضَاعَةَ ۚ وَعَلَى ٱلْمَوْلُودِ لَهُۥ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِٱلْمَعْرُوفِ ۚ لَا

تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۚ لَا تُضَآرَّ وَٰلِدَةٌۢ بِوَلَدِهَا وَلَا مَوْلُودٌ

عَن ^lUai I jljf <jp ü£Ü'3 3^ 'Át' Ijjf (Jpj بِوَلَدِهِۦ

تَرَاضٍ yi j j LX j J A-jA جُنَاحَ عَلَيْهِمَا وَإِن أَرَدتُّمْ أَن

تَسْتَرْضِعُوٓا۟ أَوْلَـٰدَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُم مَّآ ءَاتَيْتُم

بِٱلْمَعْرُوفِ ۗ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٣﴾

(but the **father of the child shall bear the cost of the** mother's **food and clothing on a reasonable basis. No** person **shall have a burden laid on him greater than he can** bear) *[Al-Baqarah:* 233].

The Prophet ﷺ said: "It is a sufficient sin for a woman that she wastes the sustenance." Agreed upon.

7- fairness in division, if one has more than one wife. The Prophet "fc said: "If a man has two wives and does not deal equitably between them, he would come on the Day of Resurrection while his one side will be hanging down." Reported by *Ahmed* and others.

8- stop treating her badly and respect her feelings; the Prophet ﷺ used to help his family, mend his shoes, patch his clothes and sweep the floor...Al-Hadith. [Agreed upon].

9- not to divulge her secrets, nor mention her flaws. The Prophet said: The worst of mankind in rank, in the Sight of

Mlah on the Day of Resurrection, is a man who has sexual intercourse *(Jima* 1 with his wife and then divulges her secrets." Reported by *Muslim.*

10- to allow her to visit her parents, family and neighbours.

I 1- to protect his wife against mixing with women engaged in evil talk and deeds, or those of ill repute, and not to allow her to buy worldly magazines or movies.

12- not to spend late nights out; the Prophet ﷺ said: "Your wife has rights over you." Reported by *Al-Bukhari.*

13- Do not take your wife's wages if she is working, nor her wealth if she inherits it, because this would annoy her and spoil her life, so eventually she would give up some or all of her wages, or some of her wealth, unwillingly.

Common rights of the husband and wife:

1- overlooking mistakes and errors, particularly unintentional ones,
2- emotional participation in happiness and sorrow,
3- giving one another sincere advice,
4- not divulging each others secrets, nor speaking badly of one another in front of other people,

c living honourably, which will protect one's chastity,
6. dressing nicely,
'. appreciating and respecting one another,
J- educating one's children according to Islamic teachings; parents should be concerned about their children's education, particularly their daughters, the Prophet said: "He who brings up two girls properly until they have grown up, he and I would come (very close) on the Day of Resurrection, and he closed his fingers (to explain the point of nearness between him and that one)." Reported by *Muslim.*

Therefore, we should take into consideration the following points:

* encouraging the daughters to wear *Hijaab,*
* discouraging one's children from dressing indecently,
* occupying their spare time with useful Islamic books and cassettes,
* not buying them music cassettes nor musical instruments,
* not buying worldly magazines of artists, footballers or celebrities.

The causes of the marriage problems:

1- having sins and misdeeds,

2- being negligent,

3- being irresponsible,

4- the interference of relatives,

5- the presence of reprehensible jealousy,

6- making devilish insinuations,

7- interfering in another person's business,

8- the exertion of authority on one of the couple,

9- mistrust,

10- misunderstanding one another's character and mental incongruence,

11- having false beliefs,

12- monotony in everyday life,

13- seeing dirty magazines and movies,

14- a lack of sincerity and truthfulness,

15- the influence of one's neighbours,

16- being dissatisfied with worldly matters,

17- difference in social status,

18- difference in education level,

19- age difference,

20- mixed social gatherings of men and women,

21- the preference of some children over others,

22- unequal treatment between wives,

23- frequent absence from the house,

24- having frequent nights out,

25- travelling abroad for a bad purpose.

Conclusion-.

My brother, the husband:

At the end of this message, 1 would like to mention to you some sincere advice which, if you follow, you would, if Allah wills, live with your wife in happiness and harmony.

1- religion is sincerity,

2- the most perfect of the believers in faith is he who is most excellent of them in morals, and the best of you are they who are best of you to their wives,

3- beware of avarice,

4- whatever you spend on your wife, intending to receive Allah's Reward, is regarded as *Sadaqah* (an act of charity),

5- nobody should be informed of your marriage problems,

6- do not use obscene language with your wife's relatives,

7- do not insult your wife,

8- always smile in front of your wife,

9- Love each other and be have a peaceful life,

10- educate your children according to Islamic teachings,

11- minimize your visits to markets,

12- avoid buying clothes with images on them,

13 . - do not buy indecent clothes for your daughters

14- organize an Islamic session with your familv i t.

15- be gentle with your wife and children, " 'ome'

16- do not beat your wife without reason,

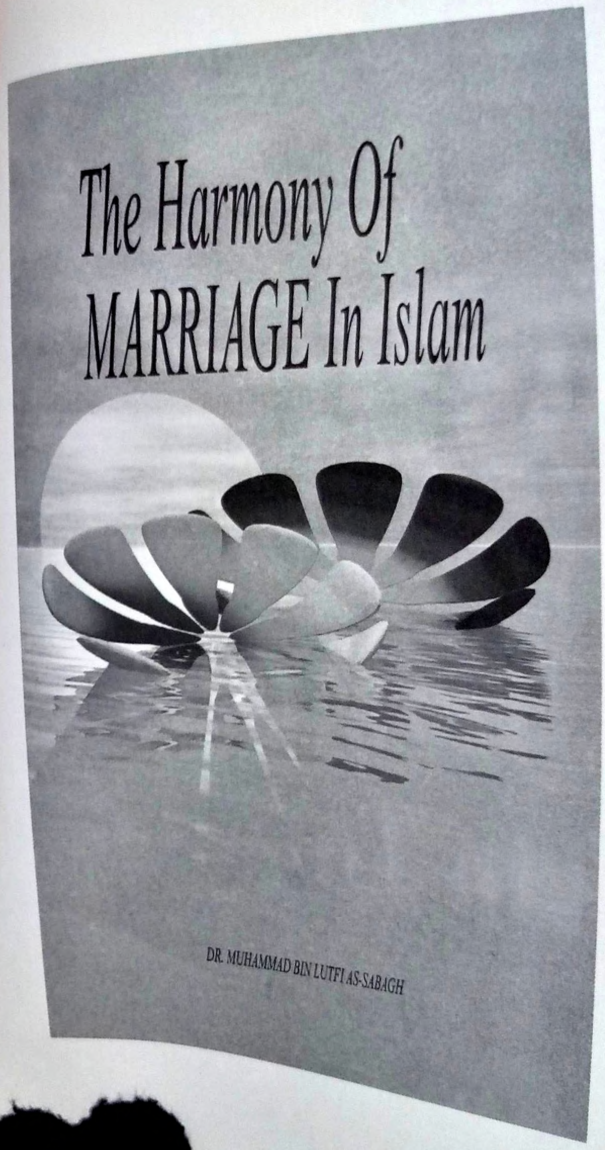
17- adorn yourself for your wife.

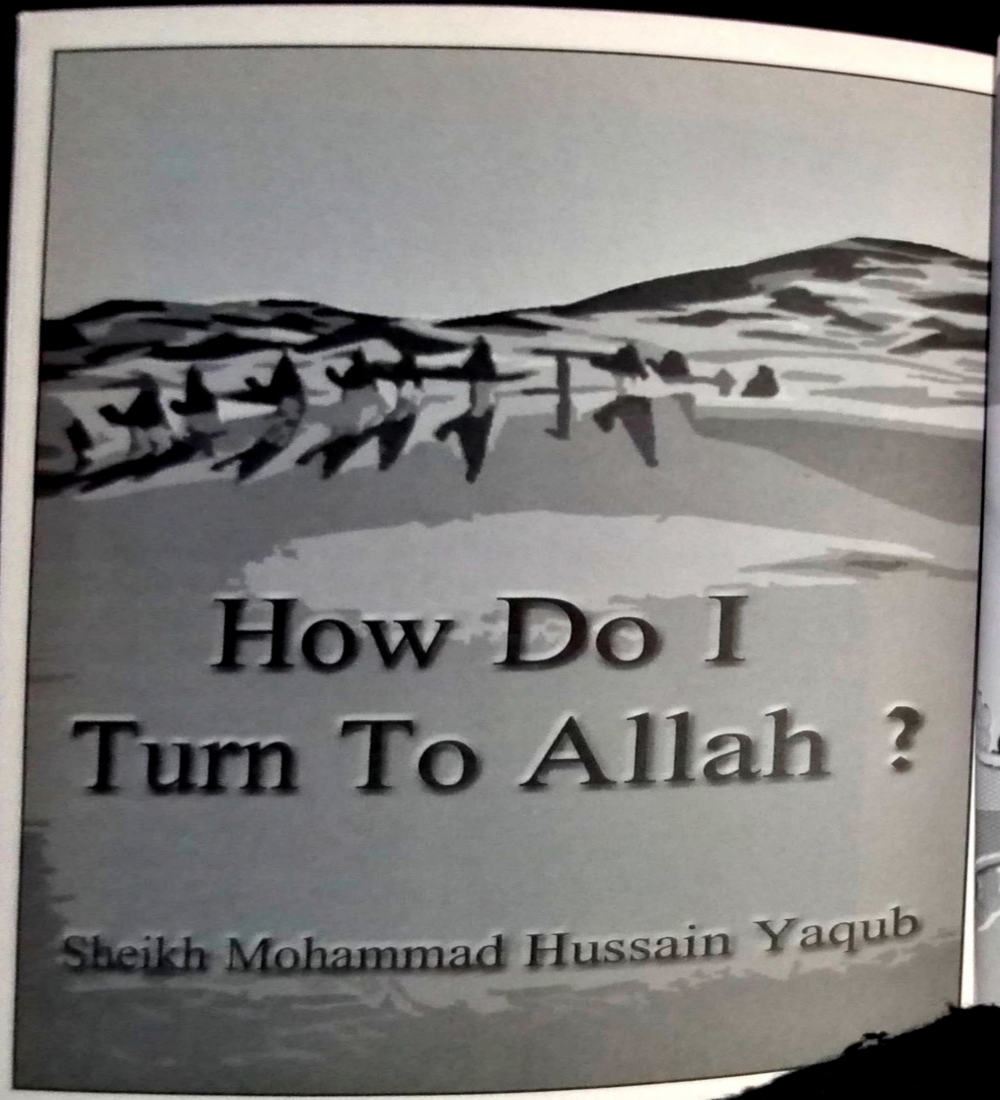
Is there any reward for good other than good?

Muslim Brother:

To gain your wife's heart does not require that you have to give up your rights, nor to relinquish your guardianship, yet unfortunately, many men adopt either a strong or weak position as a guardian. For example, if some men want to buy some clothes, a car, or some furniture, or change the paint colour of the house, they would let their wives choose both the colour and the form for them. Other men are firm and would not ask their wives' opinion at all. However, the best way is to follow a middle course; for we are middle *Ummah,* in everything we do.

1 call upon Allah to grant all Muslims happiness in this world and in the Hereafter. He is the Guide to the Straight Path.





TAFSEER AL-MU'AWWIDHATAYN

Explanation

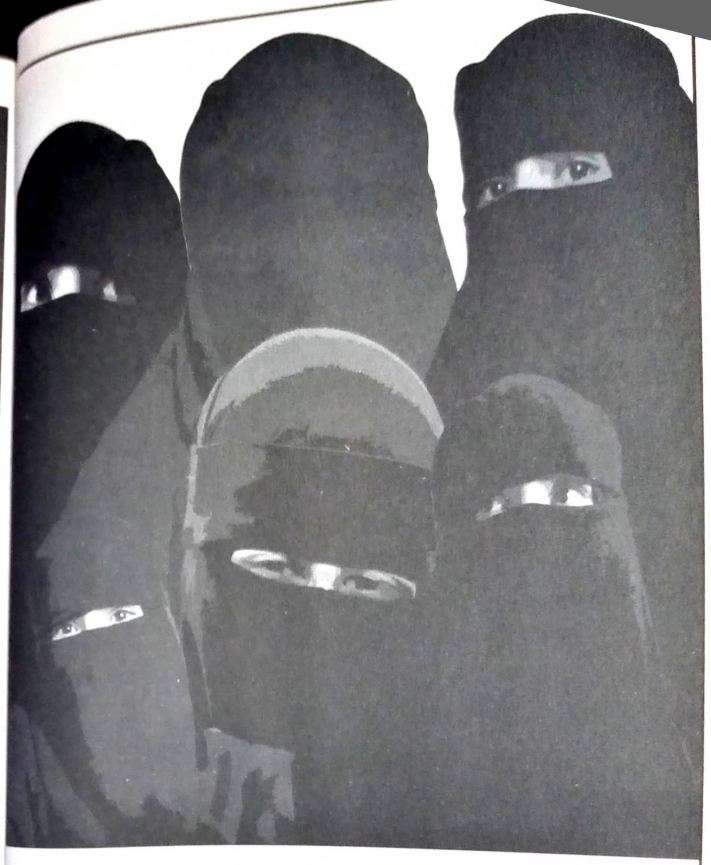
of

Surah al-Falaq
Surah an-Nas

IBN AL-QAYYIM AL-JAWZIYAH

TEN FRIGHTENNING THINGS FOR WOMEN

ABU MARYAM MAJDI FATHI AL-SYED



The Vei[Evidence of^i^

(Dr. 'MuhammedI&,"Ahmed Ibn Ismail

Book Of Tawheed

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Sheikh Abdulmajid Al-Zendani

unarKassir

Muslim Civilisation

n Spain

The Forgotten Legacy

Sultan JMubammad Hl-fatib

Dr Hli Muhammad Hl-8alaabi

In The Name of Allah , The Most Beneficent , The Most Merciful

"O you who believe! verily, among your wives and your children are [some that are] [illegible] enemies to some of them! But if you pardon [illegible] and forgive [their faults] [illegible] [illegible] [illegible] MERCIFUL) [illegible]"

There are numerous verses [illegible] Allah calls on his servants and this therefore [illegible] believe because the caller is Allah [illegible] and the person who is being spoken to is the believer. But who are the true believers ? What are their characteristics ? How can we recognise them in this world so that we may befriend them and be among them ?

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